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☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20, 26, and 33. Dr. Otto Glauning has undertaken *Seinte Marherete*; and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes.

February 1910. A gratifying gift is to be made to the Society. The American owner of the unique MS. of the Works of John Metham—whose Romance of Amoryus and Cleopas was sketched by Dr. Furnivall in his new edition of *Political, Religious and Love Poems*, No. 15 in the Society's Original Series—has promised to give the Society an edition of his MS. prepared by Dr. Hardin Craig of Princeton, and it will be issued next year as No. 132 of the Original Series. The giver hopes that his example may be followed by other folk, as the support hitherto given to the Society is so far below that which it deserves.

The Original Series Texts for 1908 were, No. 135, Part II of the *Coventry Leet Book*, copied and edited by Miss M. Dormer Harris; No. 136, Part II of *The Brut*, or *The Chronicles of England*, edited by Dr. F. Brie, showing the name CHAUCER in the Roll of Battle Abbey; and No. 135b, *Extra Issue*, an off-print—by the kind leave of the Syndics of the Cambridge University Press, the Editors of the *Cambridge History of English Literature*, and the author,—of Prof. J. M. Manly's chapter on *Piers the Plowman and its Sequence* (Camb. Hist. ii. 1-42), urging the fivefold authorship of the *Vision*.

As this was contested by Dr. J. J. Jusserand, his article in *Modern Philology* for June 1909 will be issued by the Society in 1910, as *Extra Issues*, No. 139 a, with Prof. Manly's Answer to it, and Dr. Jusserand's Rejoinder—each presented by its writer,—as well as the important *Modern Language Review* article on the subject by Mr. R. W. Chambers, No. 139, b, c, d. Dr. Hy. Bradley's Answer to Mr. Chambers will be issued later.

The Original Series Texts for 1909 were No. 137, the *Twelfth-Century Homilies* in MS. Bodley 343, edited by Prof. A. O. Belfour, M.A., Part I, the Text; and No. 138, the *Coventry Leet Book*, Part III, edited by Miss M. Dormer Harris, completing the original text of the Book.

The Original Series Texts for 1910 will probably be No. 139, *John Arderne's Treatises on Fistula in Ano*, &c., edited by D'Arcy Power, M.D., englisht about 1425 from the Latin of about 1380 A.D.; No. 140, *Capgrave's Lives of St. Augustine and St. Gilbert of Sempringham*, A.D. 1451, edited by J. J. Munro; perhaps Pt. II of Prof. Belfour's *Twelfth-Century Homilies*; the *Coventry Leet Book*, Part IV, containing its miscellaneous later entries, with an Introduction, Notes, Indexes, &c., by Miss Dormer Harris; or *Earth upon Earth*, all the known texts, edited by Dr. Hilda Murray.

The Texts for future years will be chosen from Part III of *The Brut*; *The Wars of Alexander the Great*, edited from the Thornton MS. in the Northern dialect, by J. S. Westlake, M.A., and L. A. Magnus, Ll.B.; Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; Part III of the *English Register of Godstow Nunnery*, and Part II of the *English Register of Osney Abbey*, edited by the Rev. Dr. Andrew Clark. Later Texts will be Part III of Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechiez*, and comments on them, by Mr. Dickson Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues*; Part II of *Jacob's Well*, edited by Dr. Brandeis; the *Alliterative Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford No. 85, by Prof. J. W. H. Atkins; and the *Early Verse and Prose in the Harleian MS. 2253*, re-edited by Dr. Hilda Murray. Canon Wordsworth of Marlborough has given the Society a copy of the *Leofric Canonical Rule*, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht *Capitula* of Bp. Theodulf: it is now at press.

The Extra Series Texts for 1909 were, No. CIV, *The Non-Cycle Mystery Plays*, re-edited by O. Waterhouse, M.A.; and No. CV, *The Tale of Beryn, with a Prologue of the merry Adventure of the Pardoner with a Tapster at Canterbury*, printed from a cast of the Chaucer Society's plates. As the Society hadn't money enough to pay for its *Troy Book*, Part II, in 1908, it had to take that out of its income of 1909; and it was therefore obliged to borrow from the Chaucer Society the amusing *Tale of Beryn*, edited by Dr. Furnivall and the late W. G. Boswell-Stone.

The Extra Series Texts for 1910 will be No. CVI, *Lydgate's Troy Book*, Part III, containing Books IV and V, completing the text, which is all set, edited by Hy. Bergen, Ph.D.; and No. CVII, *Lydgate's Minor Poems*, Part I, *Religious Poems*, with the Lydgate Canon, edited by H. N. MacCracken, Ph.D.

Future Extra Series Texts will be Lydgate's *Minor Poems*, Part II, *Secular Poems*, ed. by Dr. H. N. MacCracken; *Lydgate's Troy Book*, Part IV, edited by Dr. Hy. Bergen; *De Medicina*, re-edited by Prof. Delcourt; *Lovelich's Romance of Merlin*, re-edited by Prof. E. A. Kock, Part II; Miss Eleanor Plumer's re-edition of *Sir Gowther and Sir Percival*; Miss K. B. Locock's re-edition of Hylton's *Ladder of Perfection*; Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.; *The Owl and Nightin-*

gale, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. Erbe's re-edition of *Mirk's Festial*, Part II; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Prof. Israel Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., about 1360; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. about 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest english Treatises on Arithmetic, edited by R. Steele, B.A.; and the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India).

Later Texts for the Extra Series will include *The Three Kings' Sons*, Part II, the Introduction, &c., by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Soule*, in English prose, edited by Mr. Hans Koestner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are asked to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finish all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have over 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promised to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn all his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinage de l'Homme* in 1330-1 when he was 36.¹ Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,² a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.³ A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condensed and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library;⁴ "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,⁵ Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinage* into a prose *Pèlerinage de la vie humaine*.⁶ By the kindness of Lord Aldenham, as above mentioned, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinage de l'Homme*, A. D. 1355 or -6, was englished in verse by Lydgate in 1426, and, thanks to the diligence of the old Elizabethan tailor and manuscript-lover, John Stowe, a complete text of Lydgate's poem has been edited for the Society by Dr. Furnivall. The British Museum French MSS. (Harleian 4399,⁷ and Additional 22,937⁸ and 25,594⁹) are all of the First Version.

¹ He was born about 1295. See Abbé GOUJER's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

² The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

³ These 3 MSS. have not yet been collated, but are believed to be all of the same version.

⁴ Another MS. is in the Pepps Library.

⁵ According to Lord Aldenham's MS.

⁶ These were printed in France, late in the 15th or early in the 16th century.

⁷ 15th cent., containing only the *Vie humaine*.

⁸ 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.

⁹ 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.

Besides his first *Pelerinage de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Soule* (with poems, by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,¹ at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translator, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Soule* has been copied and will be edited for the Society by Mr. Hans Koestner. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. An Editor for it is wanted. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,² Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbinger left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbinger, the living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Hulme, Bryce, Craig, Drs. Bergen, MacCracken, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

¹ Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels, &c.

² Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.

Of the Vercelli Homilies, the Society has bought the copy made by Prof. G. Lattanzi.

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| 45. King Alfred's West-Saxon Version of Gregory's Pastoral Care, edited from 2 MSS., with an English translation, by Henry Sweet, Esq., B.A., Balliol College, Oxford. Part I. 10s. | " |
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John Capgrave's Lives of
St. Augustine
and
St. Gilbert of Sempringham,
And a Sermon.

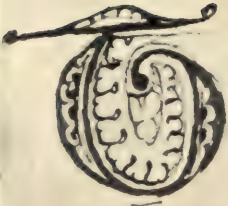
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O my wel beloved in our lord god *ay. nicholas*
 mayster of ye order of simpyngha *Reysby-*
 wherch ordre is entytled on to ye
 name of seynt gilbert Iffred *J. C. John*
 a moung^r doctouris left sende ye *Capgrave*

nerens as to flich dignyte. desiring clennesse
 to your soule and helth to your body noll
 with nme felbe dayes was notified on
 to me yat ye lyf of our fader seynt auguf
 tyn wherch yat I trawslat m to our tuge
 at instans of a cteyn woman was brobt
 to your presens wherch lyked zoll wel as it
 is told saue ze wold I schul adde yto alle
 yoo relygyous yat lyue vnder his renle
 but to yis I ansberd yat it was not my thur
 ge but if men like for to knowe ys mater
 diffnsely yei may lerne it in a bmo yat ferd
 at cambrige ye zed be foid myn opposition
 wherch fmon vmphap I wul sette in englysch
 in ye list ende of ys werk I han astur ze
 had red ys lyf of seynt augufsty ze sayde
 to on of my frendes yat ze desired guethly
 ye lyf of seynt gilbert schuld be trawslat
 in the same forme Thus mad he instance
 to me and I spauted both your petycon for *thia*
 I wold not frustate hym of his mediacoun
 Co ye honom of god and of all seyntis ya
 wul be leygne ys tretye namelich for the
 solitaryo. Come of your religion wherch un-

John Capgrave's Lives of
St. Augustine
and
St. Gilbert of Sempringham,
And a Sermon.

EDITED BY

J. J. MUNRO, F.R.HIST.S.,

EDITOR OF 'ROMEUS AND JULIET,' 'THE
SHAKSPEARE ALLUSION BOOK' AND AUTHOR WITH
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TO
DR. HENRY BRADLEY
OF THE OXFORD DICTIONARY

THIS BOOK IS DEDICATED
IN ADMIRATION FOR HIS LEARNING
AND GRATITUDE FOR HIS ENCOURAGEMENT



INTRODUCTION

John Capgrave, p. v.
Life of St. Augustine, p. vii.
Life of St. Gilbert, p. ix.
Sermon, p. ix.

Manuscripts:

(1) *Additional* 36704, p. ix.
(2) *Cotton Vitellius*, D. XV, p. xi.
Life of St. Norbert, p. xi.
Language, p. xiv.

John Capgrave. In his Introduction to Capgrave's *Chronicle of England* the Rev. Francis Hingeston-Randolph expresses his approval of 'the singular honesty and straightforwardness of character, which must have belonged to the writer,'—on the model, may be, of Barham—'Thomas Ingoldsby, Esq., of Tappington Everard'—who speaks in a note to his *Blasphemer's Warning of 'Honest John Capgrave, the veracious biographer of "English Saints"'*. To this eulogy, enounced under the authority of Bale, who writes of Capgrave's 'thunder against the wanton and arbitrary acts of prelates'—inaudible thunder to us in these after days—to all of this, Dr. Furnivall, with scripture authentic, in his Forewords to Capgrave's *Katharine* (xv, xxii), protests in fervent opposition. 'Capgrave, being an Englishman, was of course by race and nature a flunkey, and had an inordinate reverence for kings and rank,' says this Edwardian Elizabethan in his whole-hearted way. For the Augustinian friar had meted out unstinted praise to Henry IV, who 'gained the crown, by the providence, as we believe, of God'; had registered his encomium of that felicitous shatterer of heretics, as he termed Henry V, the victor of Agincourt; and had declared himself the devoted servant of his lord, that weak and pious youth, Henry VI; but as Pope says:—

Manners with fortunes, humours turn with climes,

Tenets with books, and principles with times,

and so, when Edward IV of York is crowned, the virtues of Lancaster are forgotten; he, in his turn, enters 'by Goddis pro-

vision", to redress the evils begun by Henry IV; and Prior and Provincial Capgrave dedicates his *Chronicle* to him. Like the nameless foe of Browning's Brother Lawrence,¹ Capgrave hated with an intensity almost ferocious, but reserved his hatred for the heretic. To his virulent attack on Wyclif, 'the organ of the devil, the enemy of the church, the confusion of men, the idol of heresy, the mirror of hypocrisy,' he turns again in our own text with libidinous insinuation (31/15). He approved of the torture and destruction, even at the stake and the gallows, of those whose nice tenets were not his own. Throughout his *Chronicle* we may see exhibited an intense love of the marvellous, and an amazing credulity in accepting legendary material, nowadays mostly relegated to the realm of myth and wonder.

But let us not forget that in many of these things he was but of his time. Long generations of controversy, turmoil, and bloodshed were yet to pass before man could allow his neighbour freedom to think, to speak, to live. We are yet but emerging, in Capgrave's day, from the long middle ages, when the roseate dawn of the Renaissance is only discernible on the horizon; and little indeed of its light steals into our Lynn scriptorium, and falls upon our black-lettered page. Round about us are war, rebellion, executions, the fall of a dynasty, heresy, hunger, drought, pestilence, and angry thunder. Wonders are and have long been in the air, and find record in our books of history; the heavens fulminate, and stars fall. Some time before 1361, the storm beats down men, beasts, trees, and housing, and the devil appears in man's likeness; in 1361 itself, the sun is eclipsed, rain like blood falls, and a cross of blood moves in the air, and finally falls in the sea at Boulogne; while at the same time in France, England, and elsewhere, two mysterious castles appear, black and white hosts issue therefrom and fight; and all at last, castles and hosts, melt into thin air, and vanish.² These things are in our histories.

Small wonder then that this first among the lettered men of his day abuses Oldcastle and vilifies Wyclif; looks out somewhat severely on this strife-filled England, and labors in saintly legend; sees much of the marvellous and supernatural in history, and

¹ *Soliloquy of the Spanish Cloister*.

² *The Brut or The Chronicles of England*, ed. Brie, 1908, vol. ii, pp. 313, 314.

changes in these changeful times from the old patron to the new. Yet he loved England, too; rejoiced in the beauty of her green and fertile lands, in the grandeur of her cities, in the 'wonderful and angelic splendor', both in countenance and in costume, in courage and vigor of mind, of her people.

Capgrave's biography has already been briefly sketched by Hingeston-Randolph in the *Chronicle*, and told at greater length by Dr. Furnivall in the *Katharine*, and is given in the *Dictionary of National Biography*. Our volume can add very little to the information given in these three productions. *The Life of St. Augustine* is not dated, but must have been finished little prior to the *Life of St. Gilbert*, from the fact that Nicholas Reyby's notice of the former led him to request the latter (61/6), and the *Gilbert* is dated at its conclusion, 1451. The Sermon is dated 1422, and Capgrave tells us he preached it the year before his opposition at Cambridge. His Latin *Concordia*, written for the Abbot of St. James's in Northampton and perhaps identical with the *De Sequacibus Augustini* mentioned by Bale,¹ is referred to in the Sermon, as is also the English *Augustine* and the *Gilbert* (146/5, 6, 34, 147/27). *The Life of St. Norbert*, composed for Abbot John Wyngale of West Dereham, was written in 1440 (*Introduction*, p. xi), and is also mentioned in the Sermon (147/34). The Sermon itself was written down at the end of the *Gilbert*, according to a promise made at the beginning to do so, in 1451 (61/13). It mentions, moreover, the appropriation of Peterston to Walsingham, which took place in 1449.

The Life of St. Augustine. This life was written by Capgrave at the request of an unnamed gentlewoman born on St. Augustine's Day. The writer tells us it was translated 'treuly oute of Latyn'; in the *Gilbert* he speaks of it as 'translat in-to our tunge'; and in the Sermon he refers to it as 'þe book whеч I mad to a gentil woman in English'.

It looks at first sight as though Capgrave had merely translated an older Latin text, as he did in the *Life of Gilbert*; but no Latin life corresponding to our text has been discovered, and as Capgrave never refers to 'myn auctour', and always alludes to himself as handling the material, I incline to conclude that he is himself the

¹ *Chronicle*, pp. 323, note 3, 326.

original composer, and that his reference to translation from Latin signifies his use of Augustine's books, from which he translates whole passages. He speaks, in the first person, of knowing an old copy of the pseudo-Aristotelian *Predicaments* (4/3), and refers once more to his knowledge of the book (11/28). He cites his own supposition regarding *De Beata Vita*, speaks in the first person concerning the name of Augustine's sister, and refers to himself, all in one half-page (5/2, 9, 16). He decides to limit his description of the contents of *De Beata Vita*, and of Augustine's complaint at the death of Monica (24/15, 33/33). He refers to his reading in Augustine's books, and to his opinion regarding regular and secular Augustinian canons (34/6, 44/17), and he makes insinuations against the followers of Wyclif. While it is still possible that a Latin life may have been used, I incline, for these reasons, to the opinion that Capgrave is the composer.

The first twenty-four chapters of the life are based on the *Confessions*, and xx, xxi to some extent on Sermons. The remainder of the life, except the conclusion, is based on Augustine's Sermons and on *De Civitate Dei*, and others of his books; or is an account of the composition of the Saint's writings, *De Immortalitate Animae*, *De Quantitate Animae*, &c., and of the invasion of northern Africa by the Vandals, and the Saint's death. Some of the material to be found in the *Confessions* is not used. Of Augustine's youthful studies of classical poets, and thefts from his parents' table, we hear nothing (Book I). Of his consultation of astrologers (Book II), of Monica's desire to see Augustine wed (Book VI), of Vindicianus and Firminus, of almost the whole of the beautiful seventh Book, no mention is made. The attention given to Augustine's writings and to the frustration of heretics is greatly due, if the work is original, to Capgrave's theological propensities and extreme orthodoxy.

Hermes, in the text (12/19), is Capgrave's misreading of the original Hierius. References to the Augustinian text are given in the Notes.

Capgrave himself wrote a Latin *Vita S. Augustini*¹; it is improbable, as he does not mention the fact, that this could have been his original for the English text.

¹ *Katharine*, xv.

Life of St. Gilbert. This life was written for the nuns of Sempringham, who could read little Latin, for their perusal in vacant times. It is founded on the Latin life of the Saint written at the direction of Roger, Gilbert's successor, and dedicated to Hubert, Archbishop of Canterbury. This life exists in two manuscripts in the British Museum, Cotton Cleopatra B. I, and Harley 468; and in one Bodleian MS., Digby 36. Of these MSS., the Cotton, of the thirteenth century, is the oldest, and from it Dugdale printed long passages in the *Monasticon*, vi. II. pp. v*-xxix*, after p. 945, suppressing the detailed account of the miracles, and the fuller account of the insurrection of the lay brothers. Passages from the Cotton MS., printed by Dugdale, are given in the Notes, to show how literally Capgrave followed it in the main. He reserved to himself the right to add, however, anything he learnt from the Gilbertine monks, or anything pertinent to the matter which occurred to him (62/26). An instance of this 'pertinent' addition occurs in p. 63, in which Capgrave recounts the merits and fusion of Norman and Saxon, and his acquaintance with John, Lord Beaumont. He breaks in again later, p. 91, l. 23, and p. 103, l. 19.

The Sermon. Capgrave's text can only be regarded as an abstract of his original sermon, preached in Cambridge, the year before his opposition, 1422. He refers in it to other works written since that date, *The Life of St. Augustine*, *Concordia*, *The Life of St. Gilbert*, *The Life of St. Norbert*, and to the appropriation of Peterston to Walsingham, 1449. He also alludes to two famous theologians, Hugo and Richard de St. Victor.

The contents of this sermon were known from an account of it given in Harley MS. 980, p. 231 (see notes, p. 159). The Harley account describes the abstract as from 'vii sermon.'

Manuscripts.

1. *Additional MS.* 36704. This manuscript is in Capgrave's own hand, with his characteristic orthography, and contains the author's corrections in the text. It appears to be holograph. It does not, however, contain Capgrave's peculiar monogram, &, which Dr. Furnivall discusses in his Introduction to *The Life of St. Katharine* (p. xiv), and which occurs at the end of *The Life of*

St. Norbert in the Phillipps Collection at Cheltenham. Nor does it contain the characteristic 'Feliciter', which also occurs at the conclusion of the *Norbert*, and of the *Exodus*, and of the Corpus MS. of the *Liber de Illustribus Henricis*. The monogram itself is not infallible, nor is the 'Feliciter', for both of these were liable to be copied by scribes.¹

Additional MS. 36704 is $8\frac{1}{4} \times 5\frac{3}{4}$ inches, and contains 123 folios of paper. It is bound in oak boards covered with vellum, and is fastened, when shut, by two leather straps and clasps. It was formerly impressed on its front with a coat of arms, evidently a shield quartered, which it is now impossible to identify.

The fly-leaves 1-4 *b* and 122-123 *b* are from an early fifteenth-century MS. of the Digest, containing Lib. xlvii, tit. 1.

On the fly-leaf, fol. 2, is a cypher: 'Cpnstbbbt sfmfl sprfl Thpmf', which reads: 'Constabat semel sorel Thome' (*Brit. Mus. Cat.*, 1900-5, p. 192).

On the fly-leaf, fol. 3, is written: 'Magister Johannes Capgraua conventus Linn fecit istum librum ex præcepto vnius generose.'

On the fly-leaf, fol. 4 *b*, in a late hand is written: 'John Capgrave A Monke of Bury translated this Booke out of Latin into English. No. 25.'

Folio 120 is signed: 'Andrew Fountaine, Sep^r 25 1817.'

Fly-leaf, fol. 121 *b*, is inscribed: 'Reyduñ Joh Kewe & Matildis uxor Joh. Payn. Tunsted pro anima Alicie Curteys Willelmus Pays & quibus tenetur (?)' (*Brit. Mus. Cat.*, p. 192).

Fly-leaf, fol. 122 *b*, is signed: 'R. Barn.'

From fly-leaf, fol. 123, has been erased: 'Liber sancte . . .'

The capitals are illuminated in red, and the numbers of the chapters and initial capitals are also in red. Evidently the text was first written in black, and small letters were sometimes put to indicate the chapter capitals, and small Arabic figures were put in the margin to indicate the chapter numbers. Then the illumination in red was done, and as the writer read through his text he made corrections in his red ink. Sometimes he missed a page in illuminating.

¹ The monogram, apparently, was so copied in All Souls MS. 17, the *Guide to the Antiquities of Rome*. See *Katharine*, xxiv-v. The monogram might, of course, be affixed by an author to a scribe's copy, as a warrant of authorization.

The manuscript was purchased for the British Museum at the Fountaine Sale at Sotheby's, June 11-14, 1902, where it was numbered Lot 167.

2. *Cotton Vitellius*, D. XV. Of this manuscript only seven small fragments were saved from the Cotton fire of 1731. These are now mounted on paper and constitute folios 29-35. I have been able to identify all of them, and find them somewhat disarranged. They run as follows:—

<i>Cotton.</i>	<i>Additional.</i>	<i>Our Text.</i>
29	48 <i>b</i>	p. 64
29 <i>b</i>	49	p. 65
30	49 <i>b</i>	p. 65
30 <i>b</i>	50	p. 66
31 } misplaced	59 <i>b</i> -60	p. 78
31 <i>b</i> }	60 <i>b</i> -61	p. 78
32	56-56 <i>b</i>	p. 73
32 <i>b</i>	56 <i>b</i> -57	pp. 73-4
33 } reversed	89	pp. 111-12
33 <i>b</i> }	88 <i>b</i>	p. 111
34 } reversed	90	p. 113
34 <i>b</i> }	89 <i>b</i>	p. 112
35 } misplaced	50 <i>b</i>	p. 66
35 <i>b</i> }	?	? (illegible)

From this it will be seen that two fragments are reversed and two misplaced.

The Cotton MS. was inferior, of course, to our original. In monosyllabic words, so far as we can tell, it has the Capgravian avoidance of *gh* spellings for O.E. *h* before *t*, gives *myth* for our *myth* on 32 *b* and 33 *b* (our 73/33, 111/14), *nyth* for our *nyth*, and *poute* for our *poute*, 33 *b*; but has *tawht* for our *taute*, 29, and *ryghtfull* for our *rithful*, fol. 31.

The Life of St. Norbert. On p. 147 of our text, Capgrave remarks of the Premonstratensians that they 'be-gan in Fraunce vndir a holy man þei cleped Norbertus, . . . and be-cause þat I mad his lyf in Englisch to þe abbot of Derham þat deyd last perfor as now I wil no lenger tarie in þat fundacion.' Capgrave's own MS., dated 1440, with his characteristic orthography and avoidance of the *gh* spelling, and with his monogram, is in the

Phillipps Collection at Cheltenham, having been purchased at Sotheby's in 1861 at the Savile Sale for £150. To my friend, Dr. H. N. MacCracken, who was at Cheltenham working on his valuable Lydgate Canon, I am indebted for the following account of it.

The MS. is a quarto in vellum, in oak boards covered with vellum; it has 58 folios,¹ with xxxvii chapters, and 5 stanzas to a page. The numbers of chapters are marked in the margins, and the chapters are separated by capitals in color.

The first folio is illuminated. In the letter 'J' (see below) is a monk in black, kneeling, presenting his book to a monk (abbot?) in white, seated.

On fol. 1 is written: Newington. fadbrooke.

12: Richard Clarke est verus possessor huius libri.

13*b*: [a note of Sums.]

26: Rev. Ai. Hubbard.

27*b*: france barnard.

44: Epping Essex. ffordman Newington his booke 1670.

50*b*: Indenture made yere. . Edw. sent Jan 23. [year not stated.] There are other scribblings.

The following are the first four stanzas of *Norbert*:—

Joye, grace, in pees, loue, feith, & charite,
 Euyr rest up-on *3our* goodly religious breest,
 To whom þat I, with moost humylite,
 Euyr recomende lowly as *3our* preest.
 And þou; I be of rymeris now þe leest,
 3et wil I now, obeying *3our* comaundment,
 Put me in daungeṛ in þis werk present.

Who schal þese dayis make now ony þing,
 But it schal be tosed & pulled as wolle?
 Summe schul sey aff þis is flateryng;
 Summe of charite schul preise it at þe fulle.
 Now lete hem rende, lete hem hale & pulle,
 Swech maner puple, for I haue myn entent,
 So I plese him þat *3aue* me comaundment,

¹ Sotheby's Catalogue says a folio and 59 leaves. See Dr. Furnivall's Forewords to *Katharine*, xlv.

To make þis werk of þat noble with,
 Norbert called, wich, with ful hye grace,
 Made a ord̄r þat schewith now very lith
 Of good ensauple to men in euery place.
 3e noble men, if þat 3e list to race,
 Or rende my leuys þat I to 3ou write,
 3e may weel doo it; I schal 3ou neuer wite.

In 3oūr correccion̄ put I þis mater̄,
 ffor I wil sewe & translate þis story.
 And wele I wote 3oūr hertis be so cler̄
 So ful of charite with-outen trechery;
 3e will not put on me no vyleny
 But I deserue it, and þat schal I nowt,
 As I hope, neythir in speche ne powt.



These are the last two stanzas:—

Go litel book, to hem þat wil ye rede
 Sey you were made to þe abbot of Derham¹:
 Fast be Stoke it stant, witzouten drede;
 It is to lordes and gentilyls all in sam,
 And eke to for men a very Iulianes ham,
 The abbotes name was called at þat tyde,
 The good Ion Wynnale, þat neuer wold him hide

ffor no gestis, but rather he wold hem seke.
 The freris name þat translate þis story
 Thei called Ion Capgraue, which in assumpcion weke
 Made a ende of all his rymyng cry,
 The 3er of Crist our Lord, witzouten ly,
 A thousand four hundred & forty euene.
 Aftyr þis lyf I pray God send us heuene.
 ffeliciter.



¹ 'This is, of course, not Durham, but West Dereham, on the Stoke or Wissey, three miles from Stoke Ferry in Norfolk, where an abbey of Premonstratensians from Welbeck had been founded in 1188. East Dereham, famous for Borrow, Cowper, &c., is some distance from Stoke, and on another stream. There was a monastery there too. H. N. M. ffeliciter!'

Other characteristic lines written down by Dr. MacCracken are :

- Fol. 3. On-to our Lord rith þus men may suppose, etc.
 On-to my counceles witz3 wchch I enspired þe, etc.
 Turne aʒen lest þat þou be schent.
9. Was wrouʒt3 in þat cuntre rith for heʀ sake.

In all this we have the genuine Capgravian manner and orthography: the plural and genitive in *is*, *ys*, and *es*; the avoidance of *gh* spellings for O.E. *h*, *with*, *wight*, *lith*, *light*; the forms *puple*, *ordʀ*, *witz*, *wrouʒt3*; the curled final *r*; the final *e* for *ie* or *y* in *humylite*, *charite*, &c.; the only unusual form being the *wich* of l. 16. For the 'ffreʀ I. C. amongis doctouris lest' of the *Gilbert*, 61/3, we have the author, 'of rymeris now the leest,' l. 5, and the same care in giving the book's date, and the name of its receiver and 'commander'. Above all there is the monogram, with the 'ffeliciter'.

The unusual import of the opening stanzas calls for some remark. The author puts himself in danger in his work: for no work is done at this time, 'but it schal be tosed and pulled as wolle.' Some will say his book is flattery. But he does not mind, so long as he pleases him who commanded it. And if certain 'noble men' list to raze or rend his leaves, they may do it; he will never blame them. He leaves it to them, and thinks their hearts are charitable enough, and lacking in treachery enough, not to do him any villainy unless he deserves it; and that, he hopes, he shall not, either in speech or thought.

All this looks as though Capgrave's book was not certain of a very favourable audience whither it was going. Possibly those 'noble men', the good monks of Dereham, were not inclined to welcome the life of their Norbertus by an Austin friar of Lynn, and had rather that the 'litel book' had been composed in their own scriptorium.

The Language of the MS.

The value of our MS. is that it is holograph, definitely dated, and definitely located as to its origin in Lynn, Norfolk. In these respects it is as decisive a record of Middle English as the

Ormulum (Bödl. Junius MS. I). It was written when the vernacular was appreciably making headway in supplanting Latin as the language of the erudite and official—a process, nevertheless, not to be accomplished for many a day,—when standard English was developing from the East Midland speech. It precedes the establishment of the Caxton Press at Westminster—the chief instrument of standardization—by some twenty-five years, and it was written by the most learned prose-writer of the time.

By Capgrave's time the breakdown of the Old English inflexional system was complete, and its office was filled by numerous prepositions, &c. The nouns, with a few minor exceptions, were reduced to a single declension based on the O.E. strong masculines. The old dative singular in *e* had disappeared, only two regular forms remaining in the singular, the nominative, and the genitive in *is* (*ys, es*). One general form alone remained for the plural, *is* (*ys, es*). The breakdown of the inflexional system with the disappearance of unstressed final *e* had annihilated all trace of grammatical gender. Several nouns, specified hereafter, remained uninflected in the genitive singular, some few had no ending in the plural, and a few form the plural by mutation or by the addition of *n*. Proper names were sometimes uninflected.

Capgrave never uses *ȝ* for O.E. *h* before *t*, as in *knizt*, no trace of this sound remaining in his speech. *ȝ* is used initially for *y*, as in *ȝe, ȝer, ȝet, ȝaf*; for a sibilant replacing the *thorn* in the third person singular present of some verbs, *hatȝ, vsetȝ, and tellȝ*, with syncopation of *e*, and for the *thorn* sound in *with*—*witȝ*; and for *z* in *ȝel*, &c. Its use in *ȝouȝ* is probably to distinguish the word from *ȝou*.

The *thorn*, *þ*, is written with an open top like *y*, *th* being used generally after a stop, for capitalization, and at the end of words.

For the guttural stop Capgrave uses *g*—*gestis, gessed, giltȝ*, where modern spelling has *gu*. *g* also serves for the *j* sound, *gelous, gayler, gendres*, &c.

For O.E. *cw*, French *qu*, and rarely for O.E. *hw*, Capgrave uses *qw*. For O.E. *hw* in *who* (*hwa*), &c., we have generally *wh*, as in modern English. Modern *how* (O.E. *hu*) is spelt *who*.

th is used for the *thorn* where an initial capital is required; often for the *thorn* also at the end of words, *vnneth, both*, and

sometimes in the middle, *anothir*. *th* also replaces *ht* at the end of words in which the O.E. *h* is lost, as *lith*, *rith*, the spelling alternating with *lite*, *rite*.

This latter use of the *th* does not indicate that any trace of the old pronunciation remained in Capgrave's speech. Firstly, the *th* spelling alternates in the old *ht* words with *t* or *te*, as noted above; secondly, it so alternates in words, which had no *h*, *profith*, *profite*, *parfith*, *parfite*, *parfit*.¹ The device of employing the *th* for the *ht* spelling is found also in the Northeast Midland *Havelok* (Oxford Laud MS. 108). Here such forms as *brouth*, *nouth*, *douther*, *rith*, *nith*, *lith*, *knith* are common. *cht* and *ct* forms are also abundant; but *th* is used for final *t* in such words as *leth*, *woth*, *neth* (let, wot, neat). For the *te* ending to old *ht*, we have *aute* ryming with *laute* (*aute* possessed, *laute* caught, received). This looks to me as though the O.E. *h* sound tended to disappear fairly early in Northeast Midland. (Laud MS. 108 sometimes suffers from its editors in connexion with these spellings. Emerson, for instance, *Middle English Reader*, 1909, consistently transposes *h* and *t*, and reads *riht*, *niht*, *mouht* in his text, and makes *auhte* and *lauhte*. He also destroys the *th* ending where it is used for *t*, printing *let*, *wot*, *net*. Kluge, *Mittelenglisches Lesebuch*, 1904, consistently retains the *th* forms, but has *au[ch]te*, *lau[ch]te*.) Other instances of the early disappearance of O.E. *h* spellings are given by Dr. Furnivall in the Forewords to *Katharine*, and are found elsewhere in the Midland dialect, *nyt* ryming with *syt* (night, sight) in *The Debate of the Body and the Soul*; *lyt*, *lythe*, *rythe* (light, right, Emerson, 117, 118) occur in *Gild of St. William of Norwich*; and compare the *broute* of the Digby MS. of *The Harrowing of Hell* ryming with *bipoute*, ll. 5, 6.

An intermediate form to the *th* and *te* endings of the old *ht* words is seen in the *sizth*, *untizth*, &c., of the *Debate*, the *knict*, *rich*, *nict* of *Havelok*, the *bou3th*, *brizth*, &c., of *Adam Davy's Five Dreams about Edward II*, and in other texts. That the *gh* and *3* forms were sometimes wrongly used is seen in the *yghe*, *lyghe*, *dyghe*, *syghe*, &c. (eye, lie, die, saw) of the *Pearl*;

¹ 'These two words,' says Dr. Bradley, 'are poor evidence, for *-fi3t* represented a French intermediate stage between *-feot* and *-feit*.'

in the *clouzt, ouzt* (clout, out) of the *Debate*; and in the *whyzte* (white) of the *West Midland Prose Psalter*, &c.

ec is used for *tch* in *cacch, fecch, wicches, wecch, wreeched*.

Nouns.—The genitive singular is formed in *is* (*ys, es*), the plural in *is* (*ys, es*).

To these forms there are common exceptions:—

(a) In the case of O.E. neuters, with unchanged plural forms, *schep, vncch* (from O.E. *ynce*), *bing, wepun, zere, god* (goods).

(b) In the case of words retaining the plural in *n* from O.E. weak declension: *eyne, hosyn, schon, chilydrn* (also *chilydr*, O.E. *cildru*).

(c) Those forming the plural by mutation: *toth, teth*; *man*, gen. *mannes*, pl. and gen. pl. *mennys*; *foot, feet*.

(d) Certain words from the French, ending in a sibilant and unchanged in the plural: *sciens, vers, passe, insolens* (126/8); or ending in a vowel, *vertu* (67/6).

(e) A few words unchanged in the genitive singular: *fader, moder*, though we find also *faderis, moderis*. Proper names are sometimes uninflected.

(f) Anomalous: *peticyon*, plural (61/17).

The infinitive present of the verb is sometimes used as a noun, as *tary* (113/16). A number of Anglicized Latin words in the text come from Capgrave's originals: *fluctuation*, *vomite, retractationes, transumpciones, disceptation*, &c. *Statua, subucula, acrisia*, and *orarium* are quoted as Latin words. *Idus* and *nonas* (see the word in note, p. 158, and glossary) retain their Latin forms.

Verbs.—The verbs in Capgrave are rather irregular in their forms. The present and past indicative are as follows:—

	Present.	Past.	
	Weak and Strong.	Weak.	Strong.
S. 1.	—	<i>id (ed)</i>	—
2.	<i>ist (est)</i>	[<i>idest</i>]	—
3.	<i>ip (ith, eth), th, etz, 3</i>	<i>id, t</i>	—
Pl. 1, 2, 3.	— <i>en (in, yn)</i>	<i>id (ed)</i>	[— <i>e</i>]

The third person singular contains the greatest variety of forms. The commonest ending, *ith*, is often found as *eth*, and these, with

syncope of the vowel, appear as *th*, as in *comth* and *lith*. In such forms as *vsetz* and *tellz* we have the supplanting of the thorn by the *z*, mentioned above. *Tell* provides the whole variety, and one form in which the thorn is represented by a dental: *tellith*, *telletz*, *tellz*, and *tellit*. Other interesting spellings are *hatz*, *makitz*, and *poutz* (used, however, for the past, with *pout*, for the singular and plural). The *en* ending for the plural forms in the present tense are common: for the first person we have *lakkyn*; for the third, *defenden*, *obeyen*, *proferen*, *beren*, &c.

For the imperative of the second person singular we have the *here*, *forgif*, *entyr*, *lete*, &c. of p. 33. The ordinary *eb* ending for imperative of the second person plural is seen in the *beth* of 16/3 and 52/10; but *praisen*, 77/22, gives the unusual *en* ending.

In the third person of the past tense of weak verbs the *id* is weakened to *t* after the liquids: *delt*, *dwelt*, *filt*, *sempt*, &c. The past participle was sometimes likewise clipt, *girt*, *filt*. *Teld* and *seld* appear for *told* and *sold* in the singular third person.

Infinitives in *en* (*in*, *yn*) are very common in Capgrave, as *aretten*, *asken*, *orien*, *fytyr*, *girdin*, *hydyn*, *pleten*, *heyne*, &c.

The present participle is formed in *ing* (*ynge*), with numerous examples of *and*, generally characteristic of more northern texts. Examples are *brennaund*, *folowand*, *comand*, *kepand*, *herand*, *stodiand*, and other words all of O.E. origin.

The past participle of weak verbs is formed in *id* (*ed*); or exists in shortened forms, such as *alienat*, *implicat*, *infect*, *interrupt* (adoptions of Latin participles), *wasch* (representing the strong form), *rest* (wrested). In the strong verbs the past participle is formed by mutation, and sometimes the addition of the *en* ending, liable to loss of *n* (as *falle*). Relics of the O.E. *ge* prefix are seen in the *i-* of *i-schake*, *i-qwenchid*, *i-knowe*, and *i-goo*.

In the hands of Capgrave past participles, due to occasional weakening and use of similar vowels, assume a variety of forms. *Written* assumes *wretyn*, *writin*, *wrytyn*, *wrytin*; *wound* has *wounde*, *wounden*, *woundyn*; *found* has likewise *found*, *founde*, *founden*; *held* has *hald*, *halden*, *hold*, *holden*; and *done* has *do*, *don*, *doo*, &c.

Pronouns.—As the inflexion of adjectives has disappeared in Capgrave, the adjectival pronoun is not distinguished in the plural from its singular form. There is no example of the weakening of *þu* into *tu* by assimilation, but of *hem* seems in one case to be com-

pounded into *on* (7/7). The personal pronouns are inflected thus:—

	First Person.		Second Person.	
	S.	Pl.	S.	Pl.
N.	<i>I</i>	<i>we</i>	<i>þou</i>	<i>ʒe</i>
Ac. and Dat.	<i>me</i>	<i>us</i>	<i>þe</i>	<i>ʒou, ʒow</i>
Gen.	<i>my, myn (myñ)</i>	<i>our (ouř)</i>	<i>þi, þin (þin)</i>	<i>ʒour (ʒouř)</i>

my is sometimes used before a vowel-beginning word, as *my ductoř* (125/30). *þin* is used before vowels, *þin entente*.

The third personal pronoun is as follows:—

	M.	Neut.	F.	Plural.
N.	<i>he</i>	<i>it (he)</i>	<i>sche</i>	<i>þei</i>
Ac.	<i>him</i>	<i>it</i>	<i>hir (hiř), hire</i>	<i>hem (once þem)</i>
Dat.	<i>him</i>	<i>him</i>	<i>hir (hiř), hire</i>	<i>hem</i>
Gen.	<i>his, hise</i>	<i>his</i>	<i>hir (hiř), hire</i>	<i>her (heř), here</i>

This pronoun in Capgrave is quite regular except for occasional use of *he* for *it*, and the occurrence once of *þem* for the accusative *hem*. Reflexive forms with *self* are common. *himself* occurs for *itself* (97/30). The substantival possessive *ouř* is given (18/20).

The relative pronouns are *þat* and *wech* (*qwech*), and very rarely *who* (*Katharine*, 24/116). The genitive *whos* and dative *whom* (*quome*) are commoner. Combination of *wech þat* is also common.

The interrogative pronouns are *who* (rare) with accusative *whom* for masculine and feminine, and a neuter *what*, nominative and accusative. The genitive and dative forms are *whos* and *whome* (*quome*). *epir, nepir, swech, all, many, on, &c.*, are common indefinite pronouns.

The demonstrative pronouns are *þe*, undeclined, and singular forms *þat* and *þis* with plurals *þo* and *þese*.

Adverbs.—The commonest form is given in those based on adjectives, *besily, boystously, dirkly, &c.* These assume *ly*, from O.E. *lice* and identical with the *ly* ending of adjectives from O.E. *lic*. In one case, *namelych* (61/19), however, we have *lych*.

Of the genitival adverb we have several examples: *nedis, onys, twyes, þries, eft-sones*.

Of the datival adverb *seldom* is an example. *seld*, like *rith, scharp, soř*, and *stille*, are flat adverbs.

The pronominal adverbs are represented by *who* (how), *whan* (*whanne*), *þo*, and *þan*, *þanne* (then), and *who*. Other adverbs of place are *þidir* and *zondir*, *þenne* (thence), *whens*; and of time, *whilt*, *sonc*, *sith*, *til*, and *afore*. Compound adverbs are *sumtyme*, *vndir-fote*, *ouyṛ-nyth*, *ferforth*, and *often-tyme*.

Adjectives.—No distinction is made between strong and weak adjectives, nor between singular and plural.

(a) A number of adjectives are formed from the verb, as past participles like *onlerned*, *croked*, or present participles like *chater-yng*, *grucching*, *folowand*, and *comand*.

The commonest class are those distinguished by formatives.

(b) Saxon formatives provide:—

(-ful) *schalful*—for *schandful* or *schendful*; *wilful*.

(-fast) *stedfast*.

(ward) *homeward*—used, however, adverbially, but adjectival in form.

(sum) *buxum*, *holsom*.

(ly from *lig*) *bodely*, *dedly*, *goostly*, *fremarly*.

(w) *zelow*.

(en) *hethen*, *wollen*.

(ir) *bittir*, *fayr*.

(isch from *isc*) *lyuusch*.

(y from *ig*) *besi*, *heuy*, *redy*.

(c) French formatives provide:—

(ous, ious) *licorous*, *greuous*, *obliuious*, *ambicius*.

(al, il) *gentilt*, *simpil*, *sotil*.

(able) *merciabile*, *mesurable*, *delectable*.

(ik) *autentik*.

(ant) *poynaunt*. Noun provided by this adjectival form: *seruaunt*.

(ain) *sodeyn*, *souereyn*.

(d) Latin formatives provide:—

(if, ive) *commendatyf*.

(er from *aris*) *seculer*, *reguler*.

(ary) *exemplary* (noun in text).

(al) *accidental*, *conuentual*, *matrimonial*.

(ate) *desolate*, *approximate*.

The comparative of the adjective was formed in *er*: *hyer, redyer*; the superlative in *est*: *hattest*. Otherwise *mor* or *moost* is prefixed.

While Capgrave's vocabulary marks the tendency of the time in its incorporation of new words, obsolescent words are numerous. For the *progenitouris* of *Augustine* we have the *forth-bringer* of the *Katharine*. *Morer* and *moring* in our text are used with *encreser* and *encreasing*. *buxum* is not yet entirely displaced by *obedient*, nor *heyne* by *exalt*, nor *clepe* or *hite* by *call*. *lowed* and *meked* are both used for *humbled*. Capgrave also gives a number of interesting dual forms: *schone* or *ellis schyned* (83/19), *cloystir* or *clausere* (83/28), *witnesses* or *witnesseres* (110/9), *wasch . . .* or *ellis water* (112/27), *graue* or *elles þe sepultu* (119/3), *lendes* or *buttokes* (120/2), *preisable* or *praysid* (136/18), and *signes* or *ellis myracles* (138/9).

Capgrave has a habit of losing the dentals at the end of his monosyllabics: *and* appears as *an*; *saint* as *sain*; *but* as *be*. *ragyn* and *euyr-lestyn* lose final *g*. *of hem* appears to be compressed into *on* and *ought* to be reduced to *or*.

And lastly a word of thanks. When the *Globe* editors dedicated their *Chaucer*, and Robert Steele his *Huon of Bordeaux*, and others at home and abroad, too numerous to mention, their books, to Dr. Furnivall, they made some expression of the debt we all owe to this friend and guide and pioneer. I am grateful to him for advice and help on many difficult points in this book. To Dr. Bradley I am also grateful for instruction on various grammatical points where I should otherwise have gone wrong.

J. J. M.

SEVEN-KINGS,

February, 1910.



LIVES OF
ST. AUGUSTINE AND ST. GILBERT



LIFE OF ST. AUGUSTINE

[CAPGRAVE'S PROLOG.]

A GRETE reule to all lerned men was sette be Seint Paule in
pe first capitle Ad Romanos, where he saide pat he was
dettour on-to wise men and onwise. Wise men clepid he men
4 gretly lerned, and onwise, simple ydiotis, to whom longith pe
blisse of heuene, and of whom our Lord Ihesu spak in pe gospell,
and seid pat her aungellis see eyr pe face of pe Fadir wech is in
heuene. To pese both pe holy aposteff saide he was dettoure, to
8 paye ech of hem aftir pat he sauoured. And pouz I pat write now
pis be a man sumwhat endewid in lettirur, zet dar I not take
up-on me for to be dettoure on-to hem pat be endewid in sciens
mor pan I, but I dar sauely seye pat I am detour to opir simpl
12 creatures pat be not lerned so mech as I. Wherfor my dettis wil
I pay of swech tresour as I haue in possession, with mor esy
labour pan eyr I receyued hem. The cause of pis writyng wech
meued me moost now will I telle. A noble creatur, a gentil
16 woman, desired of me with ful grete instauns to write on-to hir,
pat is to sey, to translate hir treuly oute of Latyn, pe lif of Seynt
Augustyn, grete doctour of pe cherch. Sche desired pis ping of me
rather pan of a-noper man be-cause pat I am of his profession, for
20 sche supposed veryly pat I wold do it with pe bettir wil. Sche
desired eke pis lif of pis Seynt more pan of ony opir¹ for sche was
browt forth in-to pis world in his solempne feste. Than wil I, in
pe name of our Lord Ihesu, beginne pis werk, to pe worchip of pis
24 glorious doctour, and to pe plesauus and consolatioun² of pis gentil
woman pat hath so willed me with sundry [r]etribucione[s] || pat
I coude not disobeye hir desiir. This glorious name Augustinus is
mad comendable a-mongis our auctouris for iij pingis. On is for
28 pe excellens of pe man. The secound for pe brennyng loue of
charite with wech his hert was fyred. The pird for pe noble

St. Paul said he was debtor to all men, wise and unwise,

but Capgrave, indued with learning, dares only say he is debtor to unlearned men.

This book was written at the request of a gentle woman

who persuaded the writer with sundry retributions.

Leaf 5, back.

The virtues of Augustine.

¹ MS. part of a word commencing b crossed out.

² corner of leaf faded.

The excellence of Augustine and of his name.

ethimologie which longeth to þe name. Ethimologie is cleped in gramer þe trewe exposicioⁿ of a word. As touching þe first, þat is to sey, þe excellens of þis Seint, it acordith ful wel on-to his name, for þis word Augustus was first ȝoue on-to þe emperou^r 4 Octauiane, as to þe moost honorable and excellent prince þat eyr regned in þe empi^r. For it soundith in ou^r langage as a morer of þe lordchip, and þis same Octauiane engrosed ne^r al þe lordchip of þe world on-to þe empi^r of Rome. So sey we of þis glorious 8 doctou^r þat he berith þis¹ name for excellens aboute all opir. Therfor þe opir doctouris be likned² on-to þe sterres and he on-to þe sunne, as it is pleyntyly conteyned in the epistil red in his feest, wher he seith þat lich as þe sunne schynyth in heuene, so schynyth 12 he in þe temple of ou^r Lord. As touching þe secund diuision, þat is to seye, his feruent loue which he had on-to ou^r Lord, þis acordeth eke on-to his name. For Augustus is þat month in heruest which is þe hattest month and moost ripening of frutes 16 þorw-oute all þe ȝere. So þis man, brennyng in charite, wrote on-to þe cristen puple swech swete exhortacione of loue þat he is cause³ next God, da^r I sey, þat many a soule hath ripe^r frutes of deuocioⁿ be-cause of his labour. Off þis brennyng charite which 20 þis noble clerk || had is spoken be his owne mouth in þe ix book of his Confessiones, where he seith þus of him & his felawis neuely conuerted on-to God: Thou Lord, he saide, hast hitte ou^r hertis with þe hote arowys⁴ of charite, and eke we receyued pi wordis 24 in-to ou^r hertis as pou^ȝ þei had be scharp arowys. Eke touching þe ethimologie of his name, it berith witesse of his grete excellens, for þis name, as auctouris sey, is compownyd of augeo auge, þat is as mech to sey as to make þing mo^r þan it was; it is eke 28 compowned of ana, þat is as mech to sey as a-boue; it is eke compowned of astim, which is as mech to sey as a cite. So for to putte all þese parties to-gidir⁵, þe name of þis glorious Seynt is þus browt on-to þis reson, a morer of þe cite a-boue, a gret 32 encreser of þe blis of heuene, for he was cause whil he lyued with his tonge and aftir his deth with his bokis þat many a soule is ledde þe rith weye to heuene.

His book of Confessiones. Leaf 6.

The etymological significance of the name Augustine.

¹ b crossed through.

² kilned in text crossed out and likned written in margin.

³ corner of leaf faded.

⁴ MS. harowys, h dotted underneath in red.

⁵ ast in MS. crossed through.

[CHAPTER I.]

Of þe cunt̄ & þe town where he was bore. capitulum I.
cap. 1.

4 **A**T oūr beginnyng 3e schul undirstand pat þis world is departed in-to iij parties, and it was þus departed as oūr auctouris seye be oūr fader̄ Noe. For in þe flood were sauē¹ he and his iij sones, and to þese iij sones was all þe world departed. Thei þat cam of Sem were sette in þe est side of þe world, cleped
8 now Asia. Thei [þat] cam of Iaphet were sette in þat partye of þe world cleped now Europa. And þei þat cam of Cam were sette to dwelle² in þat partie which is cleped Affrica, where || þis glorious man was bore. Asia is in þe est side of þe world, and it
12 conteyneth as mech in space as do þe othir too parties. In þis Asia stant Ynde and Pers, Mede, Mesopotamia, Surry, Araby, Capadoce, Comagene, Palestine, Iude, Galile, & many mo prouynces. Europe conteyneth Scithie, Nussie³, Hungarye, Achay, Macedony, Dalmacy, Ytaile, and all þe Duches tonge, with France, Ynglond, Spayn, & many moo. Affrica hath principali þe prouynce of 3eugis where grete Cartage stant. It hath eke
16 anopir prouynce clepid Tripolitane, Getuly, Byzance, Numedye, Mauritania. In þis Numedie stant þat cite where Seynt Austyn was bishop, cleped Ypone, and in þis same Numedie stant þat same cyte cleped Tagatenses, where þis doctoūr was bore, somewhat upward mōr on-to Cartage. Thus haue I schewid 3ou in
20 what partie of þe world⁴ he was bore,—nowt in þe Greke tonge ne in þe Latyn tonge, but in þe Barbār tonge. Neuyrþelasse we rede of hym þat whan he cam to lerne dyuers sciens, which were þan most in Greke tonge, þat he hated þe Greke letteris
24 and loued weel þe Latyn, be which inclynaciōn we vndirstand þat þat same langage in which he was bore was mōr approximat on-to þe Latyn tonge þan on-to þe Grek tong. For, in very treuth, he had so grete knowlech of both tongis þat all his bokys

The three divisions of the world are

1. Asia ;
2. Europe ;
3. Africa.

Leaf 6,
back.

The countries of Asia ;

of Europe ;

and of Africa.

At Hippo in Numidia Augustine was bishop ; at Tagaste he was born,

where the language was more akin to Latin than Greek.

¹ final d inserted above.

² corner of leaf faded.

³ So in MS.

⁴ In margin.

Augustine wrote in Latin and translated Aristotle's 'Categories,' and the

Leaf 7.

author knows of a copy in an old hand.

he mad in Latyn, and oute of¹ þe Greke tonge he hym-selue translate in-to Latyn a grete book wech Aristotle mad, cleped his Cathogories, for I wot who hath þis book of ful eld hand. This is seid² to my entent to proue þat he was bore a-mongis⁴ 4
 ¶ hem þat speke þe Barbañ tonge. The Barbañ tonge is euery tonge in þe world wech is fer fro þe iij principaß tongis, Hebrew, Grek, & Latyn.

[CHAPTER II.]

Off þe progenitouris and þe kynrod of þis man. c^m ij. 8

Augustine's parents were noble and rich,

and sent him to school in Carthage.

His father's name was Patrick, a heathen till near death.

His mother was Monica, a Christian, who had other children besides him. In his book 'De Beata Vita' he tells of his brother. He was born on St. Brice's Day.

Leaf 7, back.

OF his progenitoures þus we rede þat þei were not of þe respect laboureres in þe puple, but born of good and rich kynrod aftir þe fame of þe world, for þis man aftir heñ deth had sufficient possessionð for to lyue by. And he him-self seith in his 12
 Confessiones þat whan he was sent to skole to Cartage, because þei herd sey þat heñ child had a grete corage to lernyng, þat he was³ founde as wel and with as grete cost as ony⁴ lordis son þat went to skole. This myth not be do with-uten þat þei had 16
 substauns of possessionð. The name of his fader was clepid Patrik, wech was a hethen man on-to þe tyme þat he schuld deye, for þan, be labour of his modir, he was mad cristen man, and so deyed newly baptizyd. His modir hith Monica; sche was a 20
 cristen woman fro hir childhold, and norchid in þe best condicions and moost plesaunt to God and to man. Sche had moo childyrn þan him, as it semeth be his writing in his Confessiones. And þouz þat he telle not heñ names þere, we haue sout hem 24
 oute of opir of his bokis. For in þat book wech is cleped De Beata Vita, þere tellith he of his broþir wech at þat festfull day was⁵ with him and with his modir in an hothous wech þei clepe a stewe, þe day of his birth. Fore he was bore on Seynt Brices⁶ 28
 day, as þat ¶ same book makith mencion, and custumably he used whil he was paynem to make a gret fest on þat day, but aftir

¹ a character crossed out.

² corner of leaf faded.

³ þei crossed out and he was written in margin.

⁴ n crossed out.

⁵ in margin.

⁶ corner of leaf faded.

he was mad bischop he turned þis bodely fest¹ in-to spiritual talkyng, and as I suppose þis bok was mad þat first day þat he mad þis chaunge or he was bischop, for his moder was at þis fest and sche deyid befor þat he was preest. This mannes name of whom we talk of heṛ, wech, as we saide, was his broþir, was cleped Nauigius. He spekith here eke in þis same book of too cosynes of his; on of hem hith Latridianus, þe othir hith Rusticus. Thei both were at his feest, of whom he seith þat þei were trewe cristen but not lettered. He had a sistir, but I haue not herd hir name, and to hir he wrote a book wech he cleped þe book of cristen mannes lyf; it begynnyth þus: *Et ego peccator*. The rubrich be-for þe bok is writyn þus: The book of Seynt Augustin, þe bischop, on-to his sistir, a widow. Eke he had a-nopir cosyn þat hith Patricius, as his fader hith, and þis man was on of þe chanones þat lyued with him in þe þird monsterie aftir he was bischop. In þe þird monasterye, seid I, for be-cause þat he mad iij,—on or he was preest, a-nopir whil he was preest vndir bischop Valerie. And who long he dwelt þeṛ, and who dwelt pere with him, schal be touchid aftir whan it comth in his place.

Augustine must have written this book before he became bishop. His brother's name was Navigius and he had two cousins, Latridianus and Rusticus. The author does not know his sister's name, but he dedicated a book to her. His cousin Patricius was a canon in his third monastery.

[CHAPTER III.]

20 Of þe condiciones of his fader and || his modir. *capitulum* Leaf 8. *tercium*.

OF þis mater spekith þis glorious man in þe ix book of his Confessiones, weṛ he seith of his fader þat he was of nature ful frendly and goodly and redy eke on-to ire as many men be, kynde and fre of hert and sone meued to malencolie. This holi woman weddid on-to hym, whan sche had aspied his hasti condicioṇ, sche had swech *gouernauns* in hir dedis and swech moderacion in hir wordes þat he coude neuyr cacch no hold to be wroth with hir in all his lyf. Sche wold, if he excedid, as *Augustinus* tellith, abide til his ir were goo; þan wold sche reherse on-to him þe euel a-vised wordes wech he had spoke, or þe onresonable werkis wech he had do. Sumtyme it happed þat sche sat a-mong opir

The character of Augustine's father,

and of his mother. How gently she rebuked her husband, reproved other wives, and by her example

¹ MS. estyn with yn crossed out.



taught them
to lead better
lives.

Leaf 8,
back.

Monica's
mother-in-
law lived with
her, and yet
there was
peace in the
household.

Augustine
tells of his
mother's
virtues in the
orison he

Leaf 9.
made at her
death;

matrones of hir knowlech, of which women summe had merkys in her face which heȝ husbandis had mad only for þei wold speke a-geyn whaȝ heȝ husbandis weȝ wroth, and þan wold þese women say on-to Monicha: We haue grete wondir of þe and þin husband 4 þat þou bringgist neuȝr no merk of his strokys, ne non of us haue herd þat euȝr þeȝ was ony strif be-twix þou too, not-withstand þat he is an irous man and hasty as ony dwellith amongis us. Sche wold answer on-to hem on þis maneȝ: Iff þe haue mynde¹ of þouȝr 8 tables matrimonial þat weȝ mad be-twix þou and þouȝr husbandis at þouȝr weddyng,   þe wold not þan haue meruayle whi þat I suffir my husband, þouȝ þat I haue wrong. For þere is it writyn þat þouȝ wyuys² and husbandis be o flesch and o blood, þet ar wyuys³ put 12 in swech maneȝ of subieccioȝ þat þei be bounde to do dew seruyse on-to men; wherfor, as me þinkith, þe best seruyse þat þei may doo is to kepe pes in houshold and suffir wrong rather þan pes schuld be broke. For   hir wordis many of þese women were stered to moȝr 16 paciens and leued in more rest þan þei dede be-foȝ. Theȝ was with hir þe modir of hir husband dwellyng in houshold, and as often is sene þei make sumtyme debate betwyx wif and husband, namely wher þong damesellis be with chateryng tongis. Swech 20 seruauantis were in Patrik hous, but for no tales of hem ne no suspicioȝ of þe elde modir, Monicha was neuȝr put in no blame, so redy was hir paciens, so besi was hir plesauus. The elde moder, seing þe good disposicioȝ of hir doutir, was compelled be consciens 24 to compleyne of hir seruauantis on-to hir son, desiryng of him þat he schuld snybbe þe maydenes þat þei schuld not be redy to telle swech tales with which pes mith be broke⁴ in Patrik hous. Many mo noble condiciones rehersith þis man of his modir which 28 as now schul not be touched, for in þe orisoȝ, or ellis, þe compleynt, which he mad aftir hir deth, it schal be talked moȝr largely aftir þe form of his Confessiones.   O þing he touchith heȝ gretly longing to hiȝ comendacioȝ in norching of hir childyrn; he seith 32 þat sche⁵ trauayled⁶ for hem neuȝly a-geyn as often as sche say hem do ony þing which was a-geyn þe plesauus of our Lord; þat

¹ inserted above.

² wyuys written in margin; wifis in text.

³ wyuys written in margin; wifys in text.

⁴ MS. bebroke.

⁵ inserted in small writing above.

⁶ d added afterwards.

is to sey it greued hir as mech whan sche say hir childyrn trespas on-to our¹ Lord as enyr it greued whan sche bare hem bodyly.

she was hurt when her children sinned.

[CHAPTER IV.]

Of þe age of Seint Augustin which is clepid Infancia. iiii.

Infancia is on of þe vij. ages, as our̄ auctores say, which lestith fro þe birth on-to þe tyme þat þe child² is come to þe age of vij zere, and þouȝ it be soo þat we sey comounly þat childyrn synne not in þis age, þat is to sey, dedly, zet in sum on or to haue be seyn þe reuers, as Seint³ Gregorie telletȝ in his Dialoges li. 4, þat a child of þis age was sodeynly be þe deuele rawt from his faderes armes. Not-withstanding þis or opir which myth be rehersed, as we said, comounly childyrn of þis age be clepid innocentis, for þei lak vse of resonð for to discernen vice fro vertu. But of þis age, and of synnes do in þis age, Seynt Augustyn makitȝ open confession in þe first book of þat mater̄, wher̄ he seith þat sum childyr þat can not speke, þei can loke angrily on hem þat greue hem⁴, and with handes and teth proferen *in* maner̄ of a veniauns. Nowt had þis doctour mynde þat he ded soo, but for he say opir childyrn do þus, þerfor supposed he þat he ded soo. || Mech more þing he rehersith of þis mater̄ in his first book of his Confessiones, which is now not gretly nedful to be writyn.

We usually say that there is no sin in infancy, but St. Gregory tells of a child torn from its father's arms, and Augustine says he too must have sinned in his childhood.

Leaf 9, back.

[CHAPTER V.]

¶ Of þat age of him which þei clepe Puericia. v.

Puericia also is þe secund age, and þat lestith fro seuene zere to xiiij zere. It is as mech to say in Englisch as þe age of clenness, for þis age is not mech defiled with dedis of lecherie or onclenness. What defautes þat be in þis age of which our̄ maystir had ful grete consciens, is writin in þe same book. At þis age, he saith, he was put to skole, and whanð he schuld be bete,

Boyhood is the age of cleanness. Augustine in his 'Confessions' tells of his sins done then.

¹ inserted in small writing above.

² a single g crossed out.

³ a character crossed out.

⁴ hem inserted above.

At school he prayed to escape punishment, but did not. He hated study and liked games.

he prayed God þat he myth skape it, but oū Lord herd him nowt, and þat displeasid him, for he knew not þat tyme who profitable it was to his soule to be betē for lernyng. With sad men and eld men wech mad a game whan he was laschid, he was in partie 4 wroth. He lerned lesse þat he schuld or myth a lerne. He loued bettir veyn games þan skole. The smale elementis of lernyng receyued he first in þe same cite where he was bore. His gramer

He learned grammar at Madaura.

lerned he in a cite be-side, wech is cleped Mandauris. He loued 8 bettir, as we sayde be-fore, þe Latyn letteris þan þe Grek, notwithstanding þat he lerned first þe Grek letteres. In þis age he had grete¹ sekeneesse in his stomake, and euyr was his modir bisi þat he schuld be baptizid, but þe fader wold not suffir it. And þis was 12

When he was sick his mother wanted him

Leaf 10.

baptized, but his father would not agree.

þe cause, as men || suppose, whi oū Lord wold not suffir him to be baptizid, for it was lesse greuans to his soule² þat þe filth of heresie schuld be in him rather be-fōr his baptem þan aftir his baptem. Thus lerned he þe smale scienses, as spellyng, redyng and 16 constrewyng in his 30ng age.

[CHAPTER VI.]

¶ Who he was sent to Cartage to lerne gretter sciens. ¶vj.

At sixteen years of age he went to Carthage and studied Tullius Cicero, and led a wanton life, at which his father laughed but his mother was grieved.

VHanne he was fully xvj 3ēr old his frendis sent him to Cartage, a grete cite wech helde batayle with Rome & alle 20 Itaile many 3eres. There lerned he rethorik and eloquens oute of Tullius bokes, and opir rethoricianes wech wēr be-fore him. But in þis first 3ere þat he cam to Cartage, he a-bod litil at his study, but rood to and fro, now to his fader, now to Cartage, for what for 24 euel felauchip þat he was falle in, what for insolens of his wauntown age, he used taernes and stewis and swech sory gouernauns as þei vse wech haue no men to vndirtake hēr defautes. For his fader̄ low at his gouernauns & rebuked him of no defaute. But his 28 modēr, with ful sad countenauns, forbade him³ all suspescious cumpany, and he took ful litil heed at hīr wordis. In þis same tyme⁴ was his fader̄ conuerted on-to þe feith, and mad a cathe-

At this time his father was converted

¹ sike crossed through.

² in margin.

³ written in red in small writing above.

⁴ written in red in small writing above.

cume; a cathecume is as mech to seye as a newe receyvoor of þe
 feith, for in elde tyme men had certeyn dayes assined be-twix hē
 conuercion and here baptem þat þei myth lerne wel þe articules of
 4 oūr feith or þei wēr bounde þerto. And so schuld men do¹ now,
 as I suppose, if þei schuld be bap||tizid at þat age. He schryuyth
 him² also þat in þis age he ded many insolens, more for vanite
 þan for nede, and in special of an appil-tre³ þat stood fast by his
 8 faderes vyne on a-nopir mannes lond, of whch he makith grete
 consciens, be-cause þat he myth haue had bettir appillis in his
 faderes possession, and eke for when he had pese apples, he ete
 hem nawt, but þrew hem on-to hoggis. In all þis vanyte of his
 12 lif he happed to fynde a book þat Tullius Cicero mad, þe grete
 rhetorician of Rome, whch book þe maker clepid Hortencius,
 be-cause it⁴ exhorted men gretly to fle þe vanite of þe world, and
 to folow þe noble study of philosophie. This book chaunged his
 16 hert gretly, & mad him þat he had not so gret ioie in þoo vanites
 as he had be-fore. But for al þat þe book plesed him not fully, for
 he fond not þe name of Crist in al þis book. This name was
 couchid in his hert fro his moder tete, þat what book he red, wēr⁵
 20 it neuyr so wys ne so wel i-spoke, wēr it neuyr so trew, he was not
 fully plesed with it but if Cristis name wēr þere. Than purposed he
 for to rede holy scriptūr, but be-cause þat, as Seint Paule seith,
 24 cunynng with-oute charite makith a man proude, and þis sciens
 requirith meke disciplens, þerfor þe⁶ eye of his mynde was
 I-qwenchid with þe grete lith of sotil vndyrstanding whch is
 conteyned in scriptūr, and þus left he þis holy study. Tho felle
 he in-to þe grete erroūr of þe Maniches, for þei saide þat Goddis
 28 son of heuene was not bore of a may || de, ne he had not very flesch
 and blood as opir men haue, but rather a fantastical body mad of þe
 eyr, in whch he semed for [to] deye, but deth was þere non, for very
 body was þere non. In þis fals heresie, whch avoideth þe most
 32 substauns of oūr feith,⁷ fell he⁷. Many mo heresies held þei whch
 were ful perilous to be rehersed, specialy in oūr tonge. In þis

and became a
catechumen.

Leaf 10,
back.

Augustine
robbed an
apple-tree.

He read
Cicero,

but liked no
book without
Christ's name
in it.

He began
to read
Scripture,
but turned
from it and
followed the
Manichæan
heresy, and
abode in it
nine years.

Leaf 11.

¹ written in red in small writing above.

² written in small writing above.

³ tre written in margin and mark of insertion made. ⁴ h crossed through.

⁵ it written in margin.

⁶ þ written again and crossed through.

⁷⁻⁷ in margin.

heresie abood Augustin ny ix 3ere, inqwiring and sekyng groundes and treuthis, or ellis resonos, for to defende þis heresie, but he fond non.

[CHAPTER VII.]

¶ Of the sorow þat his modir had for his¹ errour. ca^m. vij. 4

Monica was greatly grieved at Augustine's heresy, but God comforted her by a vision,

His modir, whan sche herd þat he was falle on-to þis heresie, sche wept and sorowid more hertly þan women do þat folow her childyrn to þe graue, and witz many menes and many exhortaciones was bisi nyth and day to bring him fro þis mischef. In 8 all þis tribulaciōn and weping, our Lord² wold not suffer hir to go fully desolat, but schewed hir a consolaciōn be an aungel in hir sleep. Sche þoutz þat sche stood on a fair tre, planed al rith lich a reule, and a fair zong man stood be-side hir with rich clopis and 12 a mery chere, wech inqwired of hir what was þe cause of hir weping. Sche answered on-to him with ful heuy cher³: The losse of my son Augustin, I wepe. Tho þe zong man bad hir be of good counfort, and loke wel a-boute hir, for þere þat sche was hir 16 son schuld be, as he seide. Tho loked sche, and say Augustin hir son stand in þe same reule || where-as sche stood. The wise woman, and vsed to swech reuelaciones, took of þis a gret counfort, vnderstanding herby þat sumtyme sche schuld se him standing in þe 20 same feith where þat sche stood. Aftir þis not longe sche comound þis visioñ with hir son, and seyde⁴ on-to him þat sche hoped for to se him a trewe cristen man or sche deyd, for þis consolacion had sche fro heuene, and þis voys proporcioned to hir ioye, wher þat 24 þou art þere schal he be. Nay, quod Augustin to his modir, 3e vndyrstand þe wordis a-mys; he seide, þere þat I am þere schulde⁵ 3e be⁵. Nay, son, nay, quod sche, I vndirstod ful and noted his wordes; he seid not, þere þat he is þere schal þou be, but, þere 28 þat þou art þer schal he be. Thus was þe woman in her consolaciōn stabil⁶ and coude not be led oute fro hir trewe beleue with no sophisticacion þat hir son coude make. Sche receuyed a-nopir

Leaf 11,
back.

which she imparted to her son, who tried unsuccessfully to convince her that she misconstrued it.

¹ a character crossed through.

² c added afterwards.

⁵⁻⁵ in margin.

² in margin.

⁴ ont crossed through.

⁶ added in margin.

consolaciōn be an holy bischop þat was gretly lerned in holy
 scriptur and gretly excersised to lede men fro errour. To þis
 man went sche, oft desiring of him þat he wold speke with hir son
 4 and comoun with him in þat heresie, and schew ¹ þe fals¹ and þe
 onresonable doctrine which þat heresie susteyned. The bischop
 answerd to hir a-geyn and seide: For soth, þi son as yet is not
 disposed for to be led any bettir weye, for he is neuely come on-to
 8 þis doctrine, and mech redyer for to purpos questiones það to
 receyue ony doctrine. Wherefore, be my councel, suffir him for
 a tyme & pray to God for him with-oute ony letting, and þou
 schal² se þat he in his redyng and in his stodie schal asprie ful wel
 12 in what errour he is falle, and who many horrible pingis þat it
 techith. For I was sumtyme deceyued with þe same doctrine and
 had ful grete corage to lerne þe noueltes perof, but þorw þe mercy
 of our Lord, with long redyng of heȝ bokes, I aspried þat it was
 16 a secte rather to be fled þan³ folowid. This answer meyth not
 suffice to þe woman, so grete desire was in hir hert þat he schuld
 speke with hir son, so þat þe bischop was compelled to voyde hir
 with swech wordys: Go fro me, woman, go fro me with þis
 20 sikyrnesse. It is impossible that a child which hath so many
 teres wept for him schuld perisch. These wordis⁴ of þe bischop
 impredd sche in hir mynde as þouȝ an aungell had spoke
 hem from heuene.

Monica asked
 a bishop
 to lead
 Augustine
 in the right
 way, but he
 refused,
 knowing
 Augustine
 would not be
 led, and
 dismissed her
 with words
 of comfort.

Leaf 12.

[CHAPTER VIII.]

24 ¶ What þat he ded fro þe tyme þat he was xx ȝeȝ on-to xxix.
 ca^m. viij.

AT þe age of xx ȝere he dwelt stille at Cartage, and þe maystires
 þat were redde him, þe book of Aristotle cleped his Cathe-
 28 gories, we clepe hem at þese dayes þe Predicamentis. Augustinus
 gat þis book of his maystir, and hom to his chambir he went, red
 it, vnderstood it, with-oute ony techeȝ. For in the iiij book of his
 Confessiones he is a-knowe þat alle þe bokes of philosophie, or
 32 gemetrie, or arsmetrik, or any of þe vij sciens which he myth

Augustine
 studied and
 understood
 Aristotle and
 the seven
 sciences
 without a
 teacher.

¹ MS. schewid þe falshed; id and hed crossed through in red.

² a not clear and afterwards written above in red.

³ MS. þat.

⁴ MS. This wordis; is added in red.

Leaf 12,
back.

He taught
grammar at
Tagaste, but
returned to
Carthage
and wrote
'De Pulchro
et Apto' to
Hermes.

At the age
of twenty-
nine he
argued with
Faustus the
Manichæan,

Leaf 13.

and quickly
saw that he
was eloquent
but not
profound.

haue at leyse^r, he vndirstood hem, with-uten maystir, ¶ or with-
oute ony teche^r. Aftir he was þus lerned in philosophie and opir
dyuers sciens, he cam first hom in-to þe cite where he was bore,
and pe^r taute he gramer^r, meruelyng all þe cuntre of þe noble 4
reules þat he ¹ had founde to redinesse of childirn þat schuld lerne.
Whan he had kept þis exersise longe in his owne cite, tho he
resorted a-geyn ² on-to Cartage, and pere taute he retorik ³ on the
moost excellent wise. In þe xxvj zere of his age he wrote iij 8
bokes on-to a rethorician of Rome; þei cleped him Hermes ⁴; þese
bokes be intituled De Pulcro & Apto, þat is to sey in Englisch, of ping
wech is fayre and able; þei are not in hand now. I coude neuyr
speke with man þat sey hem, for his bokes which he mad aftir he 12
was cristen be more in deynte þan þoo wech he mad be-fore. In
þe xxix zere of his age spak he with Faustus, a grete snare of þe
deuele, for þis man was þe moost famous heretik of all þe Manicheis,
but he was ful famous in fayre endytyng. For he mad a ful cursed 16
book a-geyn oure feith, to qwech book þis same Augustin mad
notable answeres in ⁵ a grete volume wech conteynyth xxxij ⁶
bokes. The cause whi Faustus was desired for to cum speke with
Augustin is þis: Augustin had many questiones with þe Manicheis 20
of her feith and of here lawe ⁷, and aspied so many notable errouris
in he^r bokes þat he, ne non of hem, coude make no answer^r to his
resones. Tho seid þei whan þei were concluded with argumentis
on all sides þat Faustus schuld come and he schuld make ¶ answer 24
on-to all þese motyues. For Faustus was in swech opinion
amongis hem þat who-so ⁸-euer folowid him and was conuersaunt
with him, þei saide þat he folowid no man, but rather the Holy
Goost. So Faustus is come to Cartage; a-non as he was come 28
Augustin with certeyn of his felawschip went on-to him. Ther
had þei too grete comunicacioⁿ of poo questiones for wech þei
were in trouble be-fore. And with-inne fewe dayes Augustin
aspied wel what Faustus was, a mery man and a iocunde, a fay^r- 32
spoke man eke, but not gretly grounded ⁹ in sciens. Tho be-gan

¹ he inserted in small writing above. ² a word or part of a word erased.

³ gramer crossed through and dotted underneath, and retorik written in margin with insertion mark. ⁴ Hermes inserted in margin.

⁵ inserted in small writing above.

⁶ iij inserted above.

⁷ lawe inserted in small writing above.

⁸ MS. se.

⁹ groundes crossed through in red and dotted underneath.

Augustin to reherse on-to him þe doutes and þe articules comound
 afore & writyn in billis a-geyn Manicheis lawe. Faustus, whan
 he had aspied þe grete cunning of Augustin and þe sotil inuec-
 4 ciones which he mad he durst not dispute with him, but be-fō
 hem alle he was fayn to sey þat he coude not answeere to þo
 motiues. Fro þis day forward had Augustin no deynthe in hēr
 bokes whan þat he say hēr grete maystir and here prince coude
 8 not¹ satisfie his resonēs. Thus lyued he² with suspense mynde, in
 grete doute what secte he schuld hold or what wey he schuld take.
 Al þis is touched in þe v. book of his *Confessiones*.

Faustus,
 seeing his
 own
 inferiority,
 submitted.

Augustine
 was then free
 from sects.

[CHAPTER IX.]

¶ Who Augustin aftir þis went to Rome. *cm. ix.*

12 **C**Erteyn frendis þat he had at þat tyme, seing þe grete desīr of
 lernynge in him, ʒoue him councel þat he schulde go to
 Rome, and þis was hēr cause. For at Cartage both he and his
 disciples were lettid gretly with felauchip and reuel, and as þei
 16 herd sey, and summe || of hem knew it be experiens, at Rome was
 more liberte ʒoue on-to skolerēs and more quiete þan was at
 Cartage. This same desire þat was in his hert was the dispen-
 sacion of oūr Lord. For oūr Lord³ knew ful⁴ wel where he schuld
 20 be conuerted and what tyme, and had ordeyned be-fore þe menes
 and þe ministres and þe places, as he wold dispose. Thus he dis-
 posed him fully for to saile to Rome. His modir folowid him to
 þe se-side, for sikirly sche wil go with him. And he disseyued
 24 hir in þis maner̄. He feyned first þat þei had no wynd ne likly
 non for to haue many day, wherfō he desired þat sche schuld goo
 to hir in a-geyn, and whan tyme cam he wold clepe hir. To þis
 wold not sche consent, for fro his presens wold sche not. Tho with
 28 grete businessse he councelled hire for to a-bide as for þat nyth in a
 oratorie þat was consecrat in þe name of Seint Cipriane, for it
 was ny þe schip, and sikirly, he told hīr, þat þe next day þei wold
 saile. Thus deceyued he his modir, for þat same nyth þei pulled

His friends,
 knowing of
 his revels at
 Cartage,
 sent him to
 Rome.

Leaf 13,
 back.

Monica
 wanted to go
 with him,
 but he
 deceived her,
 and sailed
 without her.

¹ not inserted in small writing above.

² he written in red in margin.

³ lord inserted in margin in red.

⁴ wl crossed through.

up sail & stale þe schip from hir. All þat nyth lay sche praying and sobbing, desiring of oūr Lord¹ þat þei schulde no wynd haue til þat sche cam. In þe morow whan sche cam to þe brynk and say þe schip goo, than wept sche intollerably², and fild þe eres of 4 God with grete compleintis, and zet wist sche not what ioie God wold cause hī of his absens. Thus went sche hom a-geyn and prayed for him deuly, and he went forth to Rome. Whan he was com pidir he fell || in greuous seknesse & his moder knew not þat, 8 but þouȝ³ he were absent sche prayed for him deuly þat oūr Lord schuld send her ioie of hir son, for in þis mater sche had mō sorow for him þan euyr sche had to bryng him forth on-to þe world. Euery day sche offered for him at þe autēr; euery day sche gaf 12 elmesse. Twyes on þe day went she to chersch, not for to telle veyn tales, but for to here tydyngis of oūr Lord of heuene in deuoute sermones, or elles for hēr diuine seruyse that God schuld accept hir prayeres, which wēr *principali* for þe goostly helth of 16 hir son *Augustin*. Be hir prayeres Austyn is now rered fro his seknesse and hath begunne for to do þing for which he was come, þat is to seye, to tech rethorik; many disciples be gadered on-to his skole, and his fame be-gan fast to springe. 20

Leaf 14.

Augustine
fell ill,

but through
the devotion
and prayers
of his mother
he was made
well, and
taught
rhetoric.

[CHAPTER X.]

¶ Who Austin eke was sent to Melan to lerne hem rethorik. x.

Soon,
however.
Symachus
sent him to
Milan to
teach rhetoric
there, and
there he met
St. Ambrose.

AT þis tyme þe cyte of Melan, wher Seynt Ambrose was bischop, sent on-to þe meȳr of Rome, which hith Symachus, praying him þat he wold sende on-to hem a weel²⁴ lerned man for to teche hēr inuent rethorik. And he, with ful good a-vise, sent hem Austyn, a proued maystir, as he wrote, and a man of grete cunningg. Thus be þe prouidens of God cam Austyn to Melan, and þere fell in knowlech of Seynt Ambrose þe 28 bischop⁴, a noble man and a holy, knowyn þorw all þe world. Ambrose receyued *Augustin* ful faderly, and cherished him in þe best maner̄. *Augustin* went oft on-to chersch for to hēr Ambrose

¹ lord added in margin.

² r inserted above.

³ þouȝ in margin.

⁴ MS. and with nd crossed out in red and dotted underneath.

preche, not for [to] lerne || treuthes of our feith, ne nowt to amende
 pe erroures of his soule, but only to asprie wheithir his fame and his
 speche acorded. For he was noted porw-oute Itaile a fayr-spoke
 4 man, and gretly roted in rethorik. Thus went our Augustin day
 be day, only to reporte pe wordis; for pe sentens had he smal
 delite; and zet, as he is a-know in his Confessiones, pe wordes of
 Seynt Ambrose abiden in his soule magr his hed, and were dayly
 8 grucching a-geyn swech lif as he had. Happed on a day our fader
 Ambrose prechid of pe incarnacioñ of our Lord Ihesu Crist, who
 pat for pe special loue wech he had to mankynde he disdeyned
 not to take pe flesh and blood of man with all pe infirmities, saue
 12 synne. Augustin stood in pe puple and sodeyn fere fell up-on
 him, so pat pe poutes wech wer pryuy with-inne him mad his face
 pale and his body for to tremel pat all pe puple myth asprie it.
 Aftir pe sermon was ended he went on-to Ambrose, and told him
 16 of his new change, and who longe he had ben in pe Manicheis
 heresie, and who sith pat tyme pat he spak with Faustus pat secte
 was ferre fro his plesauns. Whan Ambrose herd pat he had no
 trost ne no confidens in¹ pe heresie of pese Manicheis, he pankid
 20 God heyly, and be-cause he knew wel be inspiracion of pe Holy
 Gost² what Augustin schuld be, he treted him ful fadirly with
 swete exhortaciones, pinking with swech menes to brynge him to
 pe trew be-lene. Tho Augustin cast in his hert fully to || despise pe
 24 Manicheis heresi, for eyr pe feith of Crist he purposed for to take,
 but baptizd wold he not be on-to pe tyme pat he myth know pe
 treuthis of Cristis feith.

Leaf 14,
back.

Augustine
went to hear
Ambrose's
rhetoric,

and one day
his words
turned him to
the true faith,

Leaf 15.

but he would
not yet be
baptized.

[CHAPTER XI.]

¶³ In what maner his moder sowt him.³ cap. xi.

28 **I**N pis same tyme Monicha, his modir, took pe se, and put hir-
 selue to grete perel for to se hir son. Hir grete feith and
 hope pat sche had in God, hi^r grete charite pat sche had to
 conuercioñ of hir son, mad pe womannes hert bold, and in maner

Monica took
ship after
her son.

¹ in inserted above in small writing.

² gost written in red in margin replacing God in text, and a mark of
 insertion made.

²⁻³ Inserted in margin.

She calmed
the frightened
shipmen,
and met her
son, who
told her he
had left the
Manichæan
sect.

She contin-
ued to
pray for
his son!

Leaf 15,
back.

and made
offerings at
the altars
where saints
were buried,
as she had in
Africa, but
ceased on the
advice of
Ambrose,
Augustine
says she
fasted on
Saturdays,
as was the
custom in
Rome.

turned it to a mannes hert, þat not only sche wanted ¹ feer or dred
in þe se, but þe schipmen which weŕ aferd sche counforted in þe
best maner, saying on-to hem in þis maner: Beth of good coun-
fort, seres, for treuly I had a visionð fro heuene þat we schul skape ⁴
þis iornay ful weel. Sche is come to lond and to þe speche of
hir son, and after longe daliauns he told hiŕ pleyully þat out of
Manicheis skole was he go for eyr, but on-to Cristis skole, which
sche desired him to come, was he not parfithly entred. 3et whan ⁸
sche herd him sey þis sche hopped with ful mery chere ² þat sche
had o part of ³ hiŕ desire, for too pingis desired sche, on þat he
weŕ delyuered fro þat fals heresie of þe Manichees, and þat was
fulfilt, þe opir þat sche schuld se him a trew Cristen man, and þis ¹²
sche hoped. With a grete spirith and a merie chere sche cried and
seide: Now beleue I in my Lord God, þat or my soule passe out
of þis world I schal se him a trew Cristen man. Than sent sche
praieres on-to heuene ⁴ with gretter businesse þan eyr sche ded ¹⁶
þat ouŕ Lord schuld hast þis mater, || & make brith þe þirknesse
of Augustines soule. Sche loued Ambrose as an aungel of God,
for be him sche wist weel þat hir son was brout þus to swech
fluctuacioñ. Fluctuacioñ calle we heŕ whan a man is broute fro ²⁰
an euel entent, and 3et þe same man stand in study wheithir he
schul to þe good wey or nowt. In þis plith stood ouŕ Austyn.
The custom of his moder and eke of þe cuntŕ whilles sche dwelt
in Affrik, was ⁵ to offer bred and potage and wyne at the aucteris ²⁴
where martires were byried. And þis custom was for-bode hiŕ
be þe kepeŕ of þe cherch at Melane, seying on-to hir þat it was þe
bischoppis wil, Ambrose, þat swech mete and drynk sche schuld 3eue
to pore men, and to þe memories of the martires sche schuld ²⁸
brynge, he seid, a deuoute soule ful of holy prayeres. Whan
sche herd þis deuoutely sche chaunged hir vse aftir þat informa-
cioñ. Seynt Augustin, hir son, tellith of hire þat sche used to fast
þe Saturday, as deuoute folk ded þan at Rome, and þo persones þat ³²
ete and dronk with hiŕ continually at Melane saide þat it was not
þe vsage þere at Melane, wher-för hir dyuersite was in maner of
a slaundir to þe company. In þis mater sche took counceiŕ of

¹ feŕ crossed through.

² chere inserted above in red.

³ MS. o part of part of with second part crossed through.

⁴ final ne inserted in red above.

⁵ inserted in margin in red.

Seyn Ambrose, and he sette hir¹ pis reule, þat wheṛ-so-euyr sche cam sche schuld do aftir þe custom of þe felauchip which sche dwelt in. In þis same tyme come too of Augustin grete frendis
 4 on-to him², Alipius and Nebridius. This Alipius was bore in þe same town wheṛ Augustin was bore, and Nebridius bore fast be Cartage, || where he had fair possession, but it likid him bettir
 to forsake all þat he had and com to dwell with Augustin. **Leaf 16.**

8 These iij men to-gidir at Melane had grete counceff and grete stody what maner secte þei schuld chese, and what lyf þei schuld hald. At pese dayes was Augustin xxx ʒeṛ of age. So all iij were acorded first to chese hem wyues, and all schuld dwell in on
 12 hous, and þei for to stody swech bokes as þei wold haue and do non opir bisnesse. Than was alleggid a-mongis hem what sorrow þere schuld be if þei acorded not,³ & specially for h[er] wyuys, who þe[i] schuld lyue, if dista[uns] fel betwix³. God ouṛ Lord had
 16 ordeyned a-nopir wey, and for þat cause he put a delay in þat mater, for he suffered þe hert of Augustin to be sette on swech a mayde, and of so ʒong age, that he must nede abyde tyl sche were able. **Augustine's maid.**

[CHAPTER XII.]

20 ¶ On what maner ouṛ Lord suffered Alipius to be appechid of theft. **xij.**

THIS processe tellz Augustin in þe vj book of his Confessiones in þis maner. Alipius, he seith, was at Cartage, stodyng
 24 in rethorik. It was þe vsage at þoo dayes þa[t] þe rethoricianes schuld pleten in court for euery cause which was litigious. This Alipius, a litil be-foṛ þe court schuld be hold, walkyd a-lone with his reporting tables in his hand, stodyng ful bysily, for it was his
 28 cours þat day for to plete. Be-neth þat hous where he walked was housyng be þe ground, in which dwelt coynoures of siluyr, and wroute þere ful bisily. Owt of þe strete comth a ʒong child, a thief, with an ex in his hand, and went on-to a certeyn roof
 32 which was cured with leed, and euene ouyr þe coynouris hous he be-gan for to hewe. || The coynouris herd þe noyse and sent up too or thre of heṛ felauchip to loke what thief was so bold
Leaf 16, back.

¹ MS. his with r written above in red.

² MS. hinn.

³⁻³ written in margin and part of end words cut away at edge of leaf.

The boy heard a noise and ran away, and men coming, Alypius was arrested.

But a friend tricked the boy into confessing the abandoned axe was his,

and so was Alypius saved.

Leaf 17.

pat tyme of þe day and so ny þe dome-place to stele þe metall of þe houses. The boy herd men com with grete noyse; he left his exe þere, and ran hom in grete hast. Thus com þe men and se no persone þere but Alipius alone; þei¹ se þe led broke, þei fynde þe 4 ex by, and on him þei go all and areste him for þis dede. Alipius, þat was innocent, and be-cause of his study took non hed at þe boy, neythir whan he cam ne whan he went, is þus led forth as a thief on-to þe iuge. Happed a man þat knew him and knew 8 what vertue he was of for to mete him with þese tormentouris. He pulled him o side and inqwired of him who þis myth be. A man of swech birth and swech kunnyng þat he schuld be take in swech defaute, he seid, it was grete merueile. Alipius answerd 12 on-to him and told him þat he was ongilty in þis mater, but he had mynde þat he say a boy renne fro þe place and leue þere his ex. The man caused² þat þei turned all a-geyn in-to þe same strete, and as it happed, þe same boy stood in þe dore þat had doo 16 þe dede. This man wech 3aue³ so grete fauou^r on-to Alipius took þe ex in hand; rith þus he seide on-to þe boy: He^r haue we founde an exe; knowest þou owt to whom it schuld longe? 3a, forsoth, se^r, seide he, þat same ex is ou^r. Thus was Allipius 20 wrongfully attached and meruelously delyuered. God Almyty suffered þis, as Augustin writith || in his Confessiones, for to lerne him wech schuld be affirward a iuge of mennes soules in þe cherch þat he schuld not deme ou^r sone of signes owtward. 24

[CHAPTER XIII.]

¶ Who he went to Simpliciane. xiiij.

Augustine finally consents to become a Christian,

and goes to Simplician, the hermit, who dwelt by Milan,

NOW is Augustin dryuyn so fer^r þat he is fully consentid to go be þe wey of Crist, but be-cause of þe hardnesse of it, he was ful loth þerto. But ou^r merciabile Lord put a new counfort 28 in his hert þat he schuld go to an hermyte in þe desert fast by Melan, wech hermyte hith Simpliciane. Augustin had herd mech þing of him þat he had serued God in ful vertuous lyf, and þe fame was trewe in-dede. This man Simpliciane lyued in 32 a monastery fast by Melan with othir heremites of holy lyf

¹ final i added in red.

² final d inserted above.

³ to crossed through.

at þe costis & expens of Seynt Ambrose. For Seint Ambrose at the ex-
pense of
Ambrose. had Simpliciane in so grete reuerens þat he worchipid him as his fader, and aftir his deth asined on-to his clerkis and his
4 puple to be chose bischop successour on-to him, and so it was in-dede. To þis Simpliciane told Augustin þe businesse of Augustine
told him his
history, his hert, in who many errouris he had falle an[d] what dowte he stood in to what lyf he schuld drawe. The good fader
8 Simpliciane gaf him exhortacion to folow þe meknesse of our Lord Ihesu and despise þe fals delectacionis of þis world. He and was
advised, rehersed on-to him eke a grete example of¹ þe conuercion of on, Victorine, a worthi man, a grete rethorician, a famous philisophr, and told of
the example
of Victorine,
12 which man for grete sciens had a statua rered to his liknesse in þe markette at Rome. This same man cam to Simpliciane oftentyme and inqwired of him many pingis, and oft-tyme wold say || on-to Sympliciane: Knowe now wel þat I wil be a cristen Leaf 17,
back.
16 man. Simplician wold say a-gayn on-to him: I wil not be-leue it til þat I se þe withinne þe kirk. And Victorine wold panne in scorne conclude be maner of an argument: Ergo, þe wallis of þe
20 cherch make a cristen man. This iteration of wordis was oft-tyme vsed be-twix þese too men, but at þe last our Lord enspired soo Victorines hert þat sodeynly he seid to Simpliciane: Go we to þe cherch, for in very treuth, I wil be a cristen man. Thus was
24 þis worthi man conuerted to þe feith; and al þis told Simpliciane to Augustin þat he schulde folow his steppis. Be þis holy fader Simpliciane was Augustin brovt on-to þis desire, þat al maner
worldly delectacion displesed him, for þe loue of his hert is now only sette to serue God. He say many men in þe cherch lyuyng
28 in sundry maner, summe þus & summe þus, wherfor he hatz not chose as zet þe lyf which he wil lede. how he was
converted to
real Chris-
tianity. Augustine
came thus to
despise the
world, but
had not yet
chosen his
way of life.

[CHAPTER XIV.]

¶ Off þe comyng of Poncian on-to Augustin and of what pingis þei talked of. *capitulum xiiij.*

32 I N þis tyme was Augustin & Alipius dwellyng to-gidyr, for Nebridius was not with hem at þat tyme. So happed it þat a man of court which was dwellyng in þe paleys at Rome whos Augustine
and Alypius
dwelt to-
gether,

¹ inserted above in red.

and Ponciane, name was Ponciane, be-cause he was bore in Affrica, rith as pei
 their fellow were, cam on-to hem to se her welfar, as pe maner of men is which
 cuntryman, came to be bore in straunge cuntre & dwelle fer fro hom. He fonde hem
 them, sittng in a hous and be-for hem a bord on which pei vsed to 4

Leaf 18.

and found
 the 'Epistles'
 of St. Paul
 before them.

pleye certeyn games || to refresch with pe sadnesse of her study.
 Vpon pis bord lay a book which book Ponciane supposed had be of
 sum seculer sciens which as pei vsed. Poncian vnsperd pe bok
 and say wel pat it was a bok longing to cristen feith, which bok 8
 we clepe pe Epistles of Seynt Paule. This Ponciane with myry
 cher mad in maner of a pankyng to God pat Augustin his cuntre-
 man was falle in-to studye of swech holy bokes, for pis same
 Ponciane had neuely take cristenham and was a stedfast and 12

They talked
 of the holy
 hermits,

a trewe cristen man. Augustin sayde on-to him pan pat al pe
 felicite of his study was only 3oue to rede swech bokes. Tho
 be-gunne pei to speke of pe dyuers cumpanyes of holy heremites
 which dwelled in wildyrnesse, both in Itale and in Egipt, and in 16
 special of grete Antonie whos name was ful famous to all pe
 seruauentes of God, but to Augustin and his felawes it was
 on-knowyn on-to pat hoūr. For which cause he satte ful stille
 and herd Ponciane with grete silens. Ponciane told him who he 20

and Ponciane
 told how a
 friend had
 discovered
 the 'Life of
 St. Anthony'
 in a cave and
 was converted
 to hermit-life
 by it.

in-to pe wodis to her disport, and happed Ponciane and his felaw
 to walk in pe o side of pe wode, and pe opir too felawes in pe
 othir side. On of pese too with which Poncian was not cam in-to 24
 a caue where a heremyte dwelled, which heremite was up-hap
 in-to pe cite for to fecch him mete, and fond pere a book with
 Seynt Antonies lyf; he sat down and red it, and in pe redyng was

Leaf 18,
back.

sodeynly *compunct* to forsake pe world. Thus saide he pan || on-to 28
 his felaw: Here in pis same place I purpose me for euyr to serue
 God, and pis same hoūr I wil be-gynne. If pou list not to do as
 I wil, I pray pe, grucch not my dede. His felaw answered a-gayn
 on pis maner, pat he wold not part cumpany, but swech lif as he 32
 hath chose he wil folow, to forsake al pis world and leue pere in
 solitarie lif. Ponciane and his felaw sey pe sunne draw fast to
 inclinacion, sout pese opir too felawis, fonde hem and hasted hem
 homward, for pe day was ny at a ende, as pei saide. Tho told pei 36
 her holy purpos on-to hem, what a-vow pei had mad which pei
 wold not breke. Ponciane and his felaw praised hēr entent, and

panyng God of her holy conuercion, went a-geyn on-to þe paleys. Thus dwelt þese men stille þere in þat caue, perseuering in holy lif, and to 3ong women which schuld be weddid on-to hem, be heŕ
4 exhortacion avowid heŕ maydenhed to God.

[CHAPTER XV.]

¶ What sorow Augustin mad aftir þis exhortacion. xv.

GRETE sorow and horribil ran in Augustin mynde þanð
whan he had herd þese holy exaumples of þe seruauntis of
8 God, which seruauntis ouŕ Lord God had brout¹ fro þe grete
blaknesse of synne on-to þe fair white vertuous lyuyng. For all
þese exaumples had Augustin gadered in-to þe bosom of his hert,
which brent him ful sore and mad him a-schamed þat he was not
12 þus disposed. And whan Ponciane had take his leue & was go,
thoo Augustine with a troubled mynde be-gan || to loke up-on his
felaw Alipius, and with a sobir voys þus he cried: What suffir
we? What are þese þingis þat we here? These onlernd men
16 rise and sodeynly wynne heuene, and we with all ouŕ doctryne are
drenchid euene in helle. Be-cause þei went be-fore us þerfor
schul we be a-schamed to folow hem? Whil Augustin saide þese
wordes Alipius besily loked up-on him, for he pronounsed not his
20 wordis as he was wone to doo. For nowt only weŕ þese wordes
expressed with labour² of his tunge², but his forhed, chekis, his
eyne and all his membres in maner laboured in pronounsyng of
þese wordes. Sodeynly þanð he stirt fro þat hous in which he
24 had herd þese þingis, and in-to a gardeyn which was annexid to
þat hous he stert; Alipius folowid him foot be foot, merueling soŕ
of þe sodeyn compunccion þus neuly com. Thus þei sat in þe
gardeyn as feŕ fro þe hous as þei myth sitte, and Augustin be-gan to
28 accuse him-self soŕ in þe sith of ouŕ Lord of þe slauth of his returne
to God, and þe grete hepes of synne which he had vsed he gadered
on-to mynde, which mad him for to wepe plenteuously, and þat he
schul haue þe moŕ leyseŕ to wepe, he roos fro his felaw Alipius and
32 went on-to a figge-tre. Þere he þrew him-selue down vndyr þe tre,

Augustine
was deeply
moved by
the tale of
Ponciane's
friend,
Leaf 10.

and, with a
trembling
voice,
addressed
Alipius.

Then he
went into the
garden; his
conscience
smote him
and he wept.

He threw
himself
on the earth
by a fig-tree

¹ broð crossed through.²⁻² written in red in margin.

and called
on God.

Leaf 19,
back.

Suddenly he
heard a voice
saying 'Take
up and
read!' He
opened his
book, and
he read
'Romans'
xiii. 13.

He showed
this passage
to Alypius,
who read
what follows.

Leaf 20.

Then they
both went to
tell Monica
the news,
who was
glad and
grateful to
God.

and swech lamentable voyces he prew on-to heuene: O blissed Lord, who longe, who longe? Who longe wilt pou suffir, Lord, þat I go so ferre fro þi seruyse and differre my *conuercion* fro day to day? To-morow, schal it be to-morow? Why not now, Lord, whi schal not þis same houre || make an end of all my filth? Whil he lay þus with grete contricion of hert and with ful sobbyng voys uttirryng all þese wordes, al sodeynly he herd a voys, as þouȝ it had ben at þe next hous, soundyng þese same wordes: Tak and rede, take and rede! Tho be-gan he for þink with-inne him-selue if childyrn with ony game þat þei vse had ony swech wordes in her playing, and he coude not þink þat he had herd ony swech. He þout þan þat þis voys cam fro heuene, ȝeuyng him a warnyng þat he schuld ope þe bok which he brout with him fro þe hous on-to þe gardeyn, and þe first letter þat his eye felle up-on he schuld rede. Thus ded he, and þese same wordis red he: Non in comessacionibus & ebrietatibus, non in cubilibus & impudiciis, non in contencione & emulacione, sed induimini dominum ihesum christum et carnis curam ne feceritis in desideriiis¹. The sentens of þis texte may be englisched in þis wise: Not in grete festis ne in dronknesse, not in soft couchis and in schalful dedis, not in strif a[n]d² envye, but be clad with ou^r Lord Ihesu, & fulfille not þe bisnesse of þe flesch in his desires. He sperd the bok when he had red þis and leyd at þe same reson a merk be which he myth rydily turne þerto, for þis same texte put in his³ hert a lite of swech a grace þat alle þe derk erroris which he had hold we^r passed a-wey fro him. Tho toke he þe book on-to his felaw Alipius, and with his fynger or sum othir tokne schewid him þe clause be-fo^r red. Alipius red ferþe^r which Augustin had not red, and schewid to Augustin what it was þat⁴ folowid. Þus folowith in þe texte: That man þat is feynt in þe feith, loke ȝe be || redy for to receyue. In-to þe hous þei go both; þere þei fynde þe blessed woman Monicha, þe modir of Augustin; þei told hir al þis processe þat sche which had be in so mech sorow for hir son schuld haue part of his new ioye. Sche þankid God with ful humbil hert þat oure Lord had graunted hir hir long desi^r, & mech more þat sche desired, for not only He had brout

¹ In margin Ad Romanos 13.

³ s inserted above.

² MS. ad.

⁴ t inserted above.

him¹ to purpos to be a cristen man, but He had stered his hert to despise al þis worldly plesauns.

[CHAPTER XVI.]

¶ Who he left his skole of rethorik only to haue his hert
4 fre to God. xvj.

NOW be-gan his hert to be sette stedfastly in oū Lord², for
poo vanytees and poo opinyones in which he had be-fōr
ful grete ioye, now ā þei falle clene fro him, and þat skole which
8 was a peyne to him þat he schuld leue it, now for to leue it,
it is to him ioye. But zet him þout for to leue his skole sodeynly
and his skoleris desolat, þat it was not best. For þe heruest
dayes wē ny whan skole is wone to cese; so longe he þout for
12 to suffir hem, þat þei schuld solelyþly goo fro him. Whan xx
dayes were go, for þan entred þe cessacion, which dayes wē
on-to him longe for þe grete desir̄ þat he had to serue God with
mōr solitarie lif, than was he dysmittid of his grete laboūr which
16 he had in teching of rethorik. And because þat al his desire
was for to prey and study solitarily, he left þe cite of Melan,
and forth in-to þe cunt̄r he went, in-to a feld þei³ cleped Cassiate,
to a place longing to a worchipful man cleped Verecundus. This
20 Verecundus graunted him to dwelle þere || on-to þe tyme þat he
schuld be baptized. So in þis same place abood he and Alipius,
and opir frendis of his, with his modir, āff in o desire to forsake
þe delectable onstabilnesse of þis world. And in þis same place mad
24 Augustin dyuers bokes, þat is to sey a book De Achademicis, which
soundeth in oūr tonge of on-certeyn opiniones. For Achademia
was a town where Plato tawt and āff poo disciples of þat skole
held þis opinion, þat no þing is sette in certeyn. This book of
28 Augustin serueth not mech, for he was fayn āffir to make a book
a-geyn þis secte, and þat is cleped *Contra Achademicos*. Āffir
þis he mad a-nopir book in þat same place, which he clepith
De Ordine, in which book, as me semyth, he tretith be what
32 order or what forme a man schuld studie. The þird book mad

In order to be free to serve God. Augustine gave up his school of rhetoric,

and retired to a field of Verecundus, where he wrote

Leaf 20, back.

'De Achademicis'

(afterwards annulled by 'Contra Academicos'), 'De Ordine,'

¹ inserted above.

² inserted in red above.

³ i added in red.

and 'De
Beata Vita.'

Why he
wrote the
latter book,
and what it
contains.

Leaf 21.

he in þat same place which he clepith *De Beata Vita*; þat is to sey, of þe blessed lyf. The cause whi he mad þis book is þis. Many men in þis world, specially þe hethen men, mad a gret feest þat day þat þei were bore. Augustin had vsed þis al his 4 lyf on-to þat tyme. So happed þat day to falle þe same tyme þat he dwelt in þat possession of the forsaid man *Verecundus*. And be-cause he wold chaunge þat fleshly fedyng in-to goostly talking, þerfor with his moder and certeyn of his frendis, he mad 8 þat day þat book wher he disputeth what we schuld calle þe blissed lyf. All þe company saue his moder saide it is a blessed lyf a man for to haue all þat he desireth. His modir put moo wordis on-to þis diffunciōn. Sche saide ¶ he hath a blessed lif 12 which hath al þat he desirith, and eke þat he desire no-þing but good þing. Mech mor þing is touchid in þis book, speciali of þe knowlech of God, which þing as now we may not declaṛ.

[CHAPTER XVII.]

¶ Who bisily he red holy scriptuṛ and speciali þe Psalmes of 16 David,¹ & of his baptem¹. xvij.

Augustine
became a
constant
reader of
Scripture,

and particu-
larly of the
fourth Psalm.

NOW is þe delectaciōn of Augustyn only sette in redyng of holy Scriptuṛ; grete swetnesse hath he now in þoo lessones which kyndeled þe fyre of his hert and mad him to encrease sore 20 in þe loue of God. He mad ful grete sorow þat he had be so bold to berke a-geyn þese holy letteris, which be swete as hony to þoo soules þat desir̄ heuene, for þei wer̄ dewid fro heuene be þe holy vesseles of þe prophetis, and most speciali be ouṛ 24 Lord² Ihesu and his aposteles. Tho cam Augustin on-to þe Psalmis of David, which he red with ful ryp deuocyōn, and speciali in iij Psalme; þere mad he grete taryng, redyng euery vers by and by with gret sobbyng of hert, with wepyng and 28 lamentable voys. And whan he cam to þat vers: In pace, in idipsum dormiam & requiescam, þan wold he crye: A þou pes, a Lord, þou art þe very pes in which we schal both slepe and

¹⁻¹ added in margin.

² added in red above.

rest! A-mongis all þese swete consolaciones our Lord sent him sum bittirnesse, þat he schuld tast þe loue of our Lord both in bittyr & in swete. For þat same tyme in which he was come 4 to þis grete deuocioñ, he fel in greuous seknesse of þe heed, most special of þe teth, which peyne encrested so þat he myth not speke. Tho ran it in his mynde for to pray þo men which wer 8 schuld of his mercy relese sum of þis peyne. And be-cause he myth not speke þis for peyne, þerfor he took a peyre tables, and wroot in þe wax al his desiꝛ, þat þei of pite schuld pray for him. And sodeynly, as þei alle sette hem down on knees to pray for 12 him, þe peyne went a-vey. Of which chaunge he was gretly astoynd, for he had neuyr non experiens of so¹ sodeyn helth in al his lyf. Tho sent he letteris to Seynt Ambrose, in which letteris he renounsid for euyr all his elde errouris, and in þe same 16 letteris he desired of Ambrose þat he schuld assigne him what book of holy Scriptuꝛ was most necessarie for him to rede, be whечh redyng he myth be moꝛ able and more redy to receyue þe cristen feith. Ambrose wrote on-to him a-geyn þat he þout 20 best he schuld rede þe book of Ysaie, þe prophete, be-cause þat þis book tretith most openly of callyng of hethen men to þe feith. Augustin red þis book, and þe begynnyng was passyng straunge on-to him, for he had not mech vsed þat² maner stile, wherfor 24 he leyd þis book a-side as for a tyme, tyll he were moꝛ vsed in study of scriptuꝛ. Sone aftir þis he went to Melan a-gay[n], only for he cast him þere to be baptized, and 3et or he was baptized he mad þere a book whечh is entituled, De Immortalitate 28 Anime. This book tretith who þat a mannes soule is not dedly but hath lif for euer. Aftir þe makyng of þis book he was baptized of Seynt Ambrose, þe 3er of his age xxxiiij, in þe pase-tyme, in || þe baptisterie whечh is halowid to þe name of Seynt Ion 32 Baptist, all þe cite of Melan standyng aboute, meruelyng and praying God. And þese too men in þe time of baptising, whan þe principal sacramental wordes wer said, mad þis ympne whечh þe cherch vsith now, cleped Te Deum. Ambrose be-gan þe first 36 vers, and Augustin þe secund, and þus þei said it to an ende.

Augustine was smitten with grievous sickness in the head and teeth,

Leaf 21, back.

and by the prayers of his friends was cured. He asked Ambrose what part of Scripture he should read, and was told to read Isaiah; and did so;

but being unused to the stile, laid the book aside for a time. He went to Milan for baptism and wrote there 'De Immortalitate Animae.'

Leaf 22.

He was afterwards baptized by Ambrose and then these two composed 'Te Deum.'

¹ inserted above.

² þe with at written over it.

All this is told in the 'Chronicle of Dacius.

This witnesseth a seynt clepid Dacius, bischop aftir of þe same cherch of Melan, in his Cronycle which he mad, þe x. book, þe first capitule.

[CHAPTER XVIII.]

¶ Of his son Adeodate which was baptized with hym, and of 4
othir also. **Capitulum xvij.**

Augustine had a son, called Adeodatus, by a single woman to whom he was true.

Adeodatus was a child of remarkable intellect, who, at the age of sixteen, surprised his father by his subtlety.

Leaf 22,
back.

Soon after his baptism the son died.

Adeodatus caused his father to write 'De Quantitate Anime.'

AUGUSTIN had a son be a sengil woman which folowid up-on him wher̄ he went as long as he was hethen, on-to þat ¹tyme þat ¹he and his felawis wer̄ sette in þat purpos for to 8 wedde wyues of good birth, for ²aftir þat tyme þe woman sewid him no mōr. These be his wordis in his Confessiones, wher̄ he seith eke þat he had neuer no woman but hir̄, ne sche no man but him. O child was bōr be-twix hem too, whom þei cleped 12 Adeodatus, þat is to seye, ʒoue of God, a mal child, a child ful of witte and of vertu, but our̄ Lord took him sone oute of þis world aftir he was cristened with his fader̄. His witte was so gret and so sotill, as Augustin tellit, þat it passed in conyng 16 many ³men of grete age and grete experiens. Augustin his fader had gret merueyl of him þat a ʒong þing of xvj ʒer̄ age schuld so meruelously asken questionis, so sotilly ⁴argew. His fader had mōr bisnesse for to || take heed at his questiones þan̄ at þe 20 answeris which schuld be ʒoue þertoo. This child, with ful grete bisynesse, laboured to knowe þe trewe wey of God, both in study of sotill sciens and eke folowing with vertuous lyf. But sone aftir his baptem our̄ Lord took him oute of erde, & sette him ⁵24 in swech place wher̄ he is sikir of euylasting ioye. This same Adeodatus caused his fader̄ to write þat book which tretith of þe quantite of þe soule, for it is a dialoge be-twix to, wher̄ on makith interogaciones and ⁶þe opir ʒeueth þe answeres. Thus 28 aftir her baptem Augustinus, with his felauchip ⁷, leued in ful grete ioye þat þei had receyued so clene a lif, which lyf was more dere on-to hem þan gold or precious stones.

¹⁻¹ added in red in margin.

² added in red above.

³ a character crossed through.

⁴ ag crossed through.

⁵ MS. hin.

⁶ a crossed through.

⁷ ip written in margin.

[CHAPTER XIX.]

¶ Who Augustin had grete delite in þe song and ympnis songen in þe cherch of Melan. ca^m. xix.

4 **T**HUS when he was confermed in þe feith of holy kirk, al þe ioye and þe hope which he had in þis world he forsok, and in þis tyme myth neuyr his soule be saciat or fulfillid of good desires, most special¹ consideryng who þat our Lord of His hie counceit had refreschid mankynde with His presens. He²
 8 be-gan at þese dayes for to vse þe cherch mech, wher he herd redyng and synging of delectable materes and swete melodies, which melody was on-to him a ful grete solace. Ambrose had þat time mad neuely many ympnys, for aff þe temporal ympnys
 12 ar ny of his making, as *Primo dierum*³ *omnium*⁴, & poo þat folow, and þis same bisschop Ambrose mad hem to be sunge delectably with consent of dyuers tewnys which || had not be used þere be-for. The cause whi þat þese newe songis were
 16 be-gunne þus in Ambroses tyme is þis. The emperesse cleped Iustina was infect with þe venembous heresie of þe Arianes, which held þat þe Fader and þe Son and þe Holy Gost be not of o substauns, for þe Son calle þei a creatur mad of þe Fader,
 20 and þe Holy Gost clepe þei a creatur mad of a creatur, þat is to sey of þe Son. Thei sey ferþermoꝛ, þat Crist took flesh and blod with-uten ony soule. This woman, þus infecte, at instauns of certeyn prestis which taute hir þat heresie, hated Ambrose,
 24 for he prechid mech a-geyn hem. This persecucion was so gret þat Ambrose was constreynd to kepe þe cherch both nyth and day, and mech of his puple abod stiff with him in tucioñ of his person, redy for to deye with her fader. So for to make
 28 hem moꝛ lith in heꝛ wecch, þis same bischop ded ordeyn swete songis and delectable, aftir þe vse of þe cherchis in þe est side of þe world, þat þe puple þus occupied with swech swete songis schuld forgete þe heynesse and þe peret in which þei stood. Eke

Augustine, thus converted, used church a great deal,

where he sang the hymns of Ambrose.

Leaf 23.

The empress Justina followed the Arian heresy,

and persecuted the church of Ambrose, forcing him and his people to remain in the church night and day. To make their watch more light, therefore, Ambrose wrote his sweet songs

¹ who crossed through.

² he crossed through.

³ conditor crossed through.

⁴ in margin.

which are
sung yet in
the church.

They made
Augustine
think of the
songs of
angels.

Leaf 23,
back.

whan þis persecuciōn was ended 3et þe good custom of þese songis
abood stille. For on-to þis day þe vse of þe cherech is for to
singe his ymynis with mery notes, which is plesauns to God
and a grete ences of mannes deuocyon, specially whan þei be 4
songe deuoutly. For in þese songis had Augustin so grete delite
þat he herd hem with ful bisy eres, for þei mad him to þink
on þo songis which aungelles syng in heuene, and in þis same
deuocion be alle || his felawes now which ar newly baptizyd. Thus 8
can oure Lord make dyuers bodies lyue in on hous with o soule
and on entent in þe seruyse of God.

[CHAPTER XX.]

¶ Who Augustyn aftir þis took an habite of Sympliciane which
his heremytes used. **xx.**

12

Simplician,
who had
helped
convert
Augustine,
gave him a
habit after
his baptism,
black, and
shaped like
a cross,
and girded
with a
girdle.

This he
mentions
in one of his
sermons.
He writes to
the priests of
Hippo about
his staying
with his
hermits, and
of their
excellence.

Leaf 24.

BE-cause þat Simpliciane with his holy exhortaciones had
brount Augustin on-to þe feith, þerfor had Augustin grete
recors on-to him, most special aftir his baptem. For of þis same
Simpliciane took he þe forme of an habite which his heremytes 16
vused aftirward, and he eke. And nowt only þe habite but þe
maneṛ of holy *conuersacio*n lerned he of þe same Simpliciane rith
as he sey with his eyne. The forme of þis habite is touched in his
bokes, wher is seid þat þe habite was schape lich a crosse, and girt 20
aboue with a girdil which had no barres, and all was of blak colouṛ
þat he schuld neuyr forgete who þat he was hethen sumtyme and
lyued in þe blaknesse of synne. Off þis informacioṛn which he
receyued of Sympliciane spekith him-selue in a *sermone* þat he 24
mad and it begynnyth: *In omnibus operibus vestris &c.* Thus
he wrytith pere on-to þe prestis which were gadered be him in þe
monasterye at Ypone, he dwellyng in desert as for a tyme with his
hermytes: What is þe cause þat 3e grucch for I abood stille with 28
myn heremites all þese estern halidayes? It plesed me as for
þis tyme to departe fro 3ou and dwelle with hem, whom, as
I haue said often, I haue founden swech as I desire. Whi are 3e
troubled? Be not þei very pore men in Crist, and for his loue 32
haue for || sakyn al þis world? Be not þei very buxum on-to all
my comaundmentis? And in þe forme of good lyf þei ar fer be-for

30w. For be her good examplis was I turned on-to þe rith feith. Euyr haue I loued hem, and euyr haue I desired for to folow her holy *conuersacioñ*. Be þat goodman Simplician, which is amongis 4 hem as a foundour, was I broute on-to cristendam and lerned in þe feith. Wherfor be 3e not heuy of myn absens. Do thoo pingis which are plesaunt on-to me, and I schal be with 3ou all dayes on-to þe worldes ende.

He has always loved them, and by one of their founders, Simplician, he was brought to the faith.

[CHAPTER XXI.]

8 ¶ Who Augustin went on-to Simpliciane, and Simpliciane graunted him xij heremites which went with him to Affrik. xxj.

AFTIR þis his moder Monicha desired þat he and sche schuld go hom a-geyn on-to her owne cuntre and leue Melan and 12 all Itale, for sche had all hir desire which sche desired in þis world whan sche wist þat he was a trewe cristen man. Tho went he to Simpliciane and prayed him in most special maner to graunt certeyn persones of his felauchip which he wold lede on-to his 16 cuntre, as he saide, and leue þere with hem in holy *conuersacioñ*. Simpliciane was ful glad of his desir and graunted him xij þe moost proued men in parfitnesse of all þat college. So he and his moder and þese xij, with four of his frendis, Nebridius, Euodius, 20 Alipius & Poncianus, mad hem redy to go to þe see, wher þei schuld schippe. Off þis mater spekith þis same glorious doctour in a sermon which he mad of iij gendres of munkys; þus begynnyth þe *sermone*: *Vt nobis per litteras*, and þus writith he þere: These 24 be þe parfite men to whom I drow mech in tyme of myn errour, ¶ be whom eke I receuyed þe lith of my feith, & for þe fame of her holinesse was I baptizyd in Crist. For at þe comaundment of my moder and desire of my frendis I went on-to þat god fader 28 Simpliciane, and desired of him certeyn persones of his felauchip, þat we schuld leue to-gidyr in þe boundes of charite at hom in my cuntre. And he, ful faderly, whan he sey me wepe for swem þat I had whan I schuld depart fro him, graunted me þe same men 32 which I desired. But whi, hope 3e, þat he graunted on-to me þis felauchip so redyly? For he knew wel þat my desir was to edifie a monasterie in Affrik in which we schuld dwelle, folowyng þe

Monica now wished to leave Italy.

Then Augustine went to Simplician and asked for men with whom to found a fellowship, and was given twelve of Simplician's holiest men.

These, with his four friends, went with him to Africa. Of this he tells in one of his sermons,

Leaf 24, back.

saying that Simplician granted his request so readily because he knew that he wanted to found a monastery in Africa.

The names
of Augustine's
first monks.

Of Vitalis he
speaks in
'De Verbis
Domini
et Apostoli.'

how he found
a bag of gold,
and set up
scrolls to find
the owner,

Leaf 25.

and refused
to take
reward,

but was
forced to,
and gave it
to poor men.

Of this Au-
gustine
writes.

steppis of þe apostoles, specialy in forsaking of worldly richesse and in chois of wilful pouerte. Of þe men wech I led with me fro Simpliciane in-to Affiik, þese be þe names: Anastasius, Fabianus, Seuerus, Nicholaus, Dorotheus, Ysaac, Nichostratus, 4 Paulus, Arillus, Stephanus, Iacobus & Vitalis. Off þis Vitalis speketh he specialy in a book cleped, *De Verbis Domini & Apostoli*, in þe *sermone* lxxxiiij wech beginnyth þus: Beati apostoli *epistola*, where he tellith þat þis Vitalis was an huscher 8 of gramer in Melan or þat tyme wech he cam to þe skole of Simpliciane. So happed him to fynde a grete bagg of gold þat a marchaunt had lost. And a-non, as he had found it, he sette up scrowes¹ on certeyn gates in Melan, þat what man cowde telle 12 very toknes schuld haue his gold a-geyn. The man cam þat had rith þertoo and told him þe very toknes, & he delyuered him his gold with[-oute] ony delay. Tho þat ¶ man þat had lost þis mony sey þe treuth of þe fynder, profered him for his labour xxs; 16 Vitalus wold non receyue. He profered him xs, and þan vs, & euyr he refused it. He þat had lost þe mony was in partye wroth with þe fynder for he wold not take for his labour, þrew down þe bagge, saying on þis maner: I lost nowt, take þou al. 20 So was þis Vitalis compelled in partie to receyue þis vs as for his labour, and he a-non gaue it to pore men, kepand to him-selue no part. For þis good dede praiseth Seint Augustin þis man, and for þis dede writith he here a comoun *proposicion* mech used in þe 24 decrees: *Quicquid inuenisti & non reddisti rapuisti*. This is to sey in our tonge: What-so-euer þou fyndist and gyuyst not a-geyn, þou stelist.

[CHAPTER XXII.]

¶ Who Augustin with all þis meny went to Rome to take þe se 28 in Hostia fast by Rome & whi he taried þer. **xxij.**

Monica was
as a mother
not only
to Augustine
but to all his
friends,

TO all þis felauchip þus gadered in feþ was Monicha a very moder, as goodly and as frendly to hem all as þou; sche had be moder to hem alle, and eke as *seruyseable* on-to hem as 32

¹ scl crossed through.

pouȝ sche had be doutir on-to hem. Fro Melan he went to Rome and served them as though she had been their daughter. When Augustine reached Rome he wrote 'De Moribus

4 þese men for þe moost partie he visite with swete exhortacioū of ouȝ Lord, with which both he and þei weȝ ful vertuously refreschid. Than cam he to Rome, and þere herd he mech noyse of þe Manichees which weȝ in Rome at þat tyme, teching here errouris ful pryuyly,

8 be nyth specialy, ¶ for aspying. There at þe prayer of cristen men be mad too bokys. On hith *De Moribus Manicheorum*, the opir hith *De Moribus Ecclesie Catholice*. This is to sey in English, of þe maneris of Manicheis, and of þe maneris of hem þat be in þe

12 cristen feith. In on of þese bokes tellith he þat þe Manicheis held heȝ skoles be nyth, and þedir *cam* both men and women, and all sodeynly aftir þe lesson, þe lith schuld be blow out and þan schuld þei pley, as Wiclif disciples played, Sistir me nedith. In þis cyte

16 eke, or he went ouyr þe se, mad he þe book of which we spoke be-fore; it is cleped þe book of þe quantite of þe soule, which is mad¹ be maner of a dialoge be-twix him and his son Adeodatus, in which book many sotil pinggis ar touchid which long not to þis

20 maner of wryting þat is cleped narratyf. In þis same cite and þis same tyme eke mad he a notable book þat is cleped *De Libero Arbitrio*, þat is to sey, of þe fre choys þat a man hath to good or to euele. This book was mad in maner a-geyn þe Manicheis, for

24 heȝ he determineth a-gayn hem þat all euele spryngith of þis fre choys, for þei seid þat euele was coeterne with God; so þei put to pingis coeterne, on called þei good, þe opir euele. All þis ping witnesseth him-selue in his first book of his *Retractaciones*.

Leaf 25, back.

Manichaeorum' and 'De Moribus Ecclesiae Catholicae,' in one of which books he tells how the Manichaeans held their schools by night and played 'Sister me needeth,' like Wyclif's disciples.

Here also he wrote 'De Quantitate Animae' and 'De Libero Arbitrio,' also against the Manichaeans.

[CHAPTER XXIII.]

28 ¶ Who þei went all in fere fro Rome in-to Hostie. cap. xxiiij.

THUS all ping sped at Rome for which cristen men had required him in defens of ouȝ feith, with all his felauchip ¶ he went forth to Hostie. Hostie is a fayȝ town xvj myle fro

32 Rome where þat Tibir rennyth in-to þe se, for *Hostium* in þe Latyn tonge is a doȝ, and þat is clepid so as a doȝ of þe se. Theȝ

Then all his party went to Ostia, the port of Rome.

Leaf 26.

¹ be mad *crossed through in red.*

One day he and Monica, leaning out of a window, lifted up their hearts in contemplation and fell into spiritual communion.

pei abood þe wynd and mad hem redy for to sayle. So up-on a day, as his moder and he stood lenyng out at a wyndown and lokyng in a gardeyn which longid on-to her, in fer fro pres of puple þus a-lone, þei too talked ful sobirly of þe euyr-lestyn lif⁴ which is ordeyned for blessid soules. Thei talked so long *perof* and lyft¹ up her hertis in contemplacion of þat holy place, þat þei had for-gete in maner þis world and all erdly þing, so weþ þei rauyschid with² her holy wordis. Thei stood stille both a grete³ while and þout swech þingis as þei coude not vttyr, and eke ageyn in³ her holy comunicacion þei fell. Tho saide sche on-to hir son swech maner wordis: Son, as to my part, I telle I haue no delectacion in no maner þing þat is in þis world. What I schal do in þis world, or why þat I am here so longe, I wote not veryly. Sumtyme I desired to abyde þat I schuld se þe a trew cristen man or I deyd. God hath graunted me þat and mech moþ, for I se þe now nowt only a cristen man, but I se þe⁴ a special seruauant of God, for þou¹⁶ hast despised all worldly felicite. This saide sche to hir son with ful sobir chere, and with-inne v. dayes aftir sche fel in a feuer, which feuer encreased so sore up-on hir þat in maner as for a tyme it had a-vey hir wittis. And whan sche was restored a-geyn to hir²⁰ wittis sche lokid on hir son, and þus sayd on-to him: Wher was I? Thei þat || stood a-bout were al astoynd, and answered not. Than spak sche a-gayn in pis maner: Ley þis body whan I am ded in what place 3e wil; haue no besynesse in no maner wheþ it schal be²⁴ byryed. O þing I pray 3ou of specialte, wheþ-euer 3e be, at ony aucter wheþ 3e schal ministir þe holy sacrament, in þat place haue of me sum special mynd. Sche had forgetyn, as Augustin tellith, al her cuntþ and þe byryng of hir husband which was mad ful²⁸ costly and a space left for hir wheþ sche schuld ly. For a litil be-for her seknesse þei þat weþ aboute hiþ, aftir grete *communica-cion* of þe *contempte* of þe world and⁵ of desire of good deth, þei inqwyrid of hir if sche was not aferd for to deye so fer fro hir³² cuntþ; sche answered to hem rith þus: No-þing is fer fro God. I am no-þing a-ferd þat God schuld not knowe fro whens he schuld

Soon afterwards a fever took her, and she lost consciousness, but recovered for a time, and gave those about her instruc-

Leaf 26, back.

tions as to her burial and their remembrance of her.

She was not afraid to die,

¹ MS. left with y written over in red.

² MS. with with, the first crossed through in red.

³ MS. in heli her; heli dotted underneath.

⁴ inserted in red above.

⁵ MS. and and; the first crossed through in red.

reise me. So þe ix day aftir þe seknesse took hiŕ, þat religious soule, þat meke soule, was losed fro þe body, þe ʒere of hir age lvi, þe ʒere of Augustyn age xxxiiij. And many noble men and religious women cam to hir exequies, as hir son tellith [in] þe ix book of his Confessiones. Thus was sche biried at Hostie and lay þere a m^t ʒe^r and mo^r or sche was translate to Rome.

and her soul was released in the fifty-sixth year of her age, as we read in the 'Confessiones'. She was buried at Ostia.

[CHAPTER XXIV.]

¶ The comendacioⁿ & þe orison of Augustin for his moder.
8 **xxiiij.**

IN þe nynt book of his Confessiones, in þe last ende, þere touchith he þe deth of his modir and þe grete compleynt mad for hiŕ both be oþir men and be him. Thus aftir oþer þingis he seith of hir: Thi seruauⁿt, Lord, whom || þou hast now take on-to þi mercy, as þou knowist & as I be-leue, aftir þat tyme þat sche had take þi feith and þi baptem, sche defouled neuer hir lippis with no vnclennesse which schuld be offense on-to þi lordchip; no lesingis we^r founde in hir tonge, no slaunder, no vice which longith on-to þat membir. Thou saide, Lord, þat what man with angri hert said on-to his broþir euele, or cleped him fool, was gilty on-to þe peyne of helle. Here me, Lord, now clepyng on-to þi grace for my moder which stant in þi grace. He^r me for þe medycyne of þoo woundis which þi son souered in his body for þe helth of ou^r soules. Forgif hir all þe trespas with which sche offendid þe in þout, word, or werk. Entyr not with hir in-to þi dom. Lete þi mercy flete aboue þi dom. I hope veryly þat þou hast doo now al þat I pray þe, but ʒet allowe my godd wil which i offer on-to þe for hir as a deute of hir child. Sche bond hir soule on-to þe prys of thi blod whil sche lyued, for þere was no day left but sche wold be present where þe sacrificise and þe memory of þi holy blod schuld be had in mynde. Inspire, Lord, all þe rederes of þis book þat, in þe sacrament of þe aucter, þei may haue of þe soules of Patrik, my fader, and Monicha, my moder, deuoute mynde, be whos flesch I was brout forth on-to þis wor[l]d¹. Many oþir holy conceytes hath Augustin he^r if we had tyme to reherse hem.

In his 'Confessiones' he tells of the complaint
Leaf 27.
made at her death.

Augustine says her words were pure,

and asks God to give her grace

and forgive her.

She was pious whil she lived,

and her son asks all readers to think of her at sacrament.

¹ MS. word.



[CHAPTER XXV.]

¶ Aftir deth of his moder who he went in-to Cartage with his felauchip. **cap. xxv.**

After his mother's death Augustine went to Carthage, a great port, and lived in the house of Innocent, who, through Augustine, was healed of a sore,

as we read in 'De Civitate Dei'. From Carthage, Augustine and his folk went to Tagaste, where all dwelt with their priests under his instruction.

Leaf 28.

Whanⁿ his moder was ded and byried at Hostie, as we seid be-fo^r, with þe next wynd he and his felauchip sailed streit ⁴ || on-to Cartage, which was a grete cite and strong, and mech named in þe world, specialy amongis marchaundis. I haue mynd þat I haue red in Augustin bokes, I wot not now whe^r, þat all marchaundise and al maner^e makyng of schippis be-gan þe^r. The^r ⁸ we^r þei herborowid in a worthi mannes hous; þei cleped him Innocent. This same Innocent, swech tyme as Augustin was þere, had a greuous so^r, wech so^r my^th not be hol, as þe lech said, with-outen þat it we^r slitte. The man was weyk and dred ¹² mech þe knyf. So Augustin, meued of very compassion, prayed deuoutly to God for helth of his hoost, and sodeynly he was hool. The^r was gret merueyle of hem þat dwelt aboute, but þei all with grete deuocion þankid ¹⁶ God of his werkis. Of þis same myracle don at Cartage spekith Augustin in þe xxij book of þe Cite of God, ² so fe^r ² as pou³ a-nopir man had do þe same. Fro Cartage went þei hom to þe houses and ³ feldis þat longid on-to Augustin of herytage. Thus leued þei alle of þo godis wech ²⁰ we^r left him be his frendis, not vsyng husbondry but seld, now o part now an-opir, for þei leued all be þat possession ny iij zere.⁴ Augustin had take zet non ordres, but brot with him certeyn prestis a-mongis poo heremites wech he had of Simpliciane, and ²⁴ þei all folowyng þe steppes of þe apostoles, dwelt to-gidir in on hous with o soule in praye^r and fasting, || and he him-selue, swech þingis as God had schewid to him, vttered it to opir men in wrytyng and techyng, to her gret lernyng. 28

[CHAPTER XXVI.]

¶ What bokes he mad whil he leued þus in his owne possessicn in þe town of Tagatenses. **cap. xxvj.**

At Tagaste he wrote 'De Genesi'

DWELLYNG þus in his owne possession he wrot too bokes ageyn þe Manicheis, & þese cleped he De Genesi, for þere ³² tretith he mech of þe werkis of ou^r Lord wech he wrot in þe

¹ o and a stroke crossed through. ²⁻³ in margin. ³ ad in text; and in margin. ⁴ Thus crossed through.

begynnyng of þe world. Ther̄ al-so mad he an ende of vj bokes
 of Musik which he be-gan at Melan. The first v. bokes ar not redyly
 founde, þe sexte is had wher̄ he tretith who we may ascende in owr̄
 4 vndirstanding fro bodely and chaungable noumbres on-to goostly and
 permanent, which permanent noumbres be in þat treuth which is
 God. So he concludeth þat þoo inuisibil þingis which be¹ in heuene
 ar vndirstand þe bettir for knowlech of bodely þingis which God
 8 mad in erde. He seith ferþermor̄ þat þouȝ þer̄ be certeyn men
 hēr in erde þat haue so dul wit þat þei can-not vndirstand þis
 mater̄, ȝet if þei kepe treuly þe cristen feith, þei schul sumtyme
 se all þese þingis, & fele hem in swech sikirnesse þat þei may not
 12 sayle. He seith eke þat summe men þat haue sotil wittis and
 vndirstand þis wel I-now, if it be so þat þei despise Crist, for al
 her² sotil kunnyng, þei schal be da[m]pned in hell. In þat same
 tyme eke, mad he a-nopir book þat is entitled þe³ bok Of þe
 16 Maistir. Þis bok is⁴ || in maner of a dialoge be-twix him and
 his son, for sone aftir þe bok was mad his son deyd. In þis
 book he seith þat þere is no very mayster to tech men þe treuth
 but God alone. That same tyme eke he mad a-nopir book which
 20 he nameth De Vera Religione, wher̄ he tretith þat þere is no
 trewe ne very religion in al þe world but in þe cristen feith.

and 'De
 Musica', five
 books of
 which are
 rare; in the
 sixth he treats
 of earthly
 things as
 symbolical
 of heavenly,

knowledge of
 which cannot
 save despisers
 of Christ.

Leaf 28,
 back.

He wrote
 also 'De
 Vera
 Religione'.

[CHAPTER XXVII.]

¶ What was þe cause whi he went first to Ypone. **xxvij.**

THUS lyued our̄ maystir in holy study and contemplacion
 so þat his fame be-gan to sprede, what lyf he held and
 24 what doctrine he comuned to hem þat cam on-to hym,⁵ so þat
 þe lith of his doctrine myth not be hid but rap̄er spred him-selue
 þorw þe cunt̄. Of him herd a certeyn rych man þat dwelt þat
 tyme at Ypone⁶ swech meruelous tydyngis þat þe man was gretly
 28 stered to se him a[n]d⁷ speke with him. For which cause he sent
 messageris and letteris on-to Augustin, in which letteris he
 comendid gretly his cunnyng and special his deuocioñ, þat he

So he lived
 at Tagaste,

till a rich
 man who
 had heard
 of his fame
 desired to
 see him,

¹ inserted above.² r afterwards inserted.³ a letter crossed through.⁴ MS. is is.⁵ MS. hem with y written above.⁶ part of swech written and crossed through.⁷ MS. ad.

and asked Augustine to go to Hippo, for he was ready to follow him. Augustine went,

Leaf 29.

having the purpose also of building a monastery, and met the man, who, however, was not then converted.

Of this Augustine speaks in one of his sermons,

made after he was a bishop.

was only 3oue to lernyng and good lyf, for which exercise he had despised al þis worldly felicite. This man wrote ferþermoñ þat if he wold com to Ypone he was redy to forsake al þe couetyse of worldly possession and folow his steppes in þe wey of God. 4 For þis cause Augustyn consented on-to þe man, hauyng¹ a grete desire to wynne swech a soule to Goddis seruyse which was so defouled in worldly vanyte. A-noþir cause was þere eke, for Augustyn pout3 he schuld lyue þere in moñ quiete contemplacion 8 þan at hom amongis his kynrod and aqueyntauns. ¶ For he is in very purpos to edifie a monastery and to lyue þerin with his brether aftir þe forme and þe ordinauns of þe aposteles. Thus is he come to Ypone, and þe man þat sent aftir him receyued 12 him ful worchipfully, but þe principal cause which Augustin supposed to spede, þat failed. For þe man herd deuoutly aff hise wordes but to þe very contempt of richesse coude he not bring him as 3et. Summe men suppose þat he cam to þat ende 16 aftirward, for, as þei sey, it myth not renne in veyn, þe labour þat ouñ Lord purveyid in so swete a vessel. That þese to þingis weñ þe cause why þat Augustin went on-to Ypone, he witnessith him-selue in a sermone intituled Of þe Comoñ Lif of Clerkis, wher 20 he seith þus: I, þat with þe grete mercy of God, 3e se now 3ouñ bishop, I cam 3ong on-to þis cite, and many of 3ow knowe. I soute þat tyme a conuenient place where I schuld make a monasterie, to lyue þere with my bretherin. I cam eke on-to 24 þis cite for to wynne my frend on-to God, þat he schuld lyue with us eke in þe monasterie. Me-pout at þat tyme a sikir comyng on-to þis cite, be-cause þei had a bishop. For þat place which had non I refused as suspecte, þat I schuld not 28 be chose.

[CHAPTER XXVIII.]

¶ Who he edified a monastery in desert for him and certeyn heremites. **xxviij.**

At Hippo he made the acquaintance of Bishop Valerius,

HE had not longe dwelt at Ypone or he fel in² aqweyntauns 32 of Valery, bishop þan of þat cite. This Valerie was a ful goodly man, fre-hertet and namely on-to straungeris. So

¹ MS. haue, e crossed and yng written over in red. ² q crossed through.

Augustin, not fer fro þe cite þorw his fauou^r, edified a monasterie
 in desert, || and sowt a¹ þe wodes aboute, for a¹ þe heremites
 4 which he myth fynde he gadered in-to o congregacion, as he
 4 witnessith in a *sermon* writyn on-to þe prestes of Ypone and
 alleggid be-fore, wher he seith þus: As 3e know, I cam on-to
 þis cyte with my welbeloued frendis Euodio, Simplicio, Alipio,
 Nebridio & Anastasio. I cam hidir with a maner of a sikirnesse,
 8 for I wist wel þat þe good fader Valerius was bischop her. I cam
 hidyr, not for to haue powere ouyr 3ou in dignite, but for to
 dwelle as an outcast in þe hous of ou^r Lord a¹ þe dayes of my lyf.
 I cam hidir, not for to receyue *seruyse* of o^{per} men, but for to
 12 lyve¹ pesibly in desert with my breþerin. I brout no richesse
 with me, but fauoured with þe grace of our Lord and with þe
 good help of þe old man Valerie, I mad a monasterie here in
 desert with grete labour and bisnesse, which monasterie stant
 16 alone fer fro þe puple, and with grete pout I haue gadered pere
seruauntes of God which dwelt alone, disparplied be þe wodes,
 and pere begunne we for to lyue after þe maner and þe forme
 of þe aposteles lif, þat a¹ ou^r godis schul go in comon and no
 20 man haue no maner þing *propir* to him-selue. Thus lyue þei²
 in prayer, and wecch, and fasting, & many o^{per} vertues mo^r þan
 we may now *expresse*. That þis good old bischop gaue fauour
 and god on-to edifyng³ of þis first monasterie witnessith Augustin
 24 eke in þe forsaid *sermone*, Vt nobis per litteras, wher he seith
 þus on-to þo same heremites: 3e be my vyne, chosen of me, sette
 in þe myddis of þe cherch, as þou3 it || were in þe myddis of
 paradys. This vyne haue I, in þe vertu of God, gadered to-gydyr,
 28 and werkmen haue I sette⁴ pere þat þei schuld traually and
 bryng forth frute in her tyme. To þis vyne I haue chose 3ou,
 to þis heritage I haue gadered 3ou, with þe fauour of þe holy
 man Valery, which of þe cherch godis 3aue me grete plente to
 32 þe edificacion of my monastery, for my *patrimonie* myth not
 suffice to þe⁵ grete expense and he had not holpe me.

Leaf 29,
back.

through
whose fauour
he edified a
monastery in
the desert
and near the
city, as he
tells in a
sermon.
He went to
Hippo for
humility and
not for
dignity,

and in his
monastery
were
gathered the
hermits from
the woods,

who passed
their time in
watching and
fasting.

In his sermon
he speaks of
the help of
Valerius,
Leaf 30.

who gave
him goods
of the
church.

¹ word wrongly written and altered in red.

² in margin in red.

³ MS. edifieng with y written over.

⁴ pidir crossed through.

⁵ added in red in margin.

[CHAPTER XXIX.]

¶ Of þe nymbr of þo heremytes which he gadered, and of her holy conuersacion. **capitulum xxix.**

The hermits thus gathered together were the beginning of the order of the Hermits of St. Augustine.

From anchorites they became cenobites,

and followed more nearly the apostolic ideal than any of their predecessors.

Leaf 30, back.
The habit of this order was a black cope.

Augustine contrasted his gaudy priests with his simple hermits, for whom he made a book of rules called the 'Margarites of Paradise',

IN þis same monastery Augustin, or he were prest, gadered a grete noumbr of heremites wech lyued, as we sayde 4 be-fōr, aftir þe forme and þe ordinauns of þe apostoles, and he hēr¹ began þat ord̄r wech we clepe at þis day, and þe cherc of Rome clepith hem þe same in āll þe bullis of hēr preuylegis, þe ordre of þe heremites of Seynt Augustyn. First dwelt þei 8 in dyuers wodes, hēr on and þere anoþer, and euerych of hem lyued as hym lyked tyl þat oūr auctoūr gadered hem to-gidyre & mad of anachorites cenobites. He spekith him-selue² of hem² in þe *sermone* often rehersed, þus: I cam in-to Affrik, my good 12 modyr ded, & edified, as 3e se, a monastery in desert fer̄ fro dwelling of men. And blessed be God, I haue gadered þere a noumbr of breþerin whos hertis are so inspired with gostly lith þat not only þei be foloweris of holy faderis which lyued in solitarie 16 lif, but now þei folow þe noble steppes of þe aposteles, for alþing is comon on-to hem. Many faderis wēr be-fōr me whom for to folow is ful profitable, but non of hem went nyher þe apostoles lif þan I. Therfōr || may I sey þat I am fader and hed 20 of 3ou āll. The habite of þis ord̄r was a blak cope girt with a girdil of ledir with-outen ony barr̄, as he witnessith in þe forsaid *sermone*, hauyng pese wordes on-to þe prestis þat dwelt in þe monasterie: Go to myn heremites and lerne of hem to be 24 meke of hert, pore of spirit, and childyrn of obediens. Loke if 3e be swech as þei be. Wold God 3e were swech as I fynde hem. 3e be renneres a-boute þe cyte; and þei fle þe sith of men. 3e be arayed with dyuers colouris and dyuers furris; þei 28 are content with a blak cloth. 3e haue girdilis lich knytnys; and þei with pongis of chamel skynnys, as Hely and Ion, go³ girt in hēr lendes. To pese same heremites mad he a book of certeyn reules, who þei schuld lyue, wech reules he cleped þe Margarites of 32 Paradise, and þei be comprehendid in þe first *sermone* þat he

¹ in red in margin.

²⁻³ added above in red.

³ I crossed through.

mad to hem¹ which sermone beginnyth, *Fratres mei & leticia cordis mei*. Many of þe same put he aftirward in his reule which he called a *Merour* as² a man may sone *perseyue*.

compre-
hended in
his first
sermon to
them.

[CHAPTER XXX.]

4 ¶ Who Augustin was chose prest of þe monasterie vndir Valery þe bischop, to haue þe reule of þe cherch. **xxx.**

IN þis same tyme þe prest of þe cherch at Ypone was ded, and þis Valerius gadered þe puple and þe clergie to ordeyn a new successour which schuld beþ al þe charge of þe cherch, for þe bischop was old and myth not labour; he was alsoo a Grek of birth³ and coude not *parfithly* þe langage of þat cuntre. A-mongis aþt opir Valery sent for Augustin, and before aþt þe puple sayde it was þe custom || þat þei schuld haue þe chois, but *neuer-þe-lasse*⁴, þe puple knew wel be certeyn toknes þat he wold *preferre* Augustin to þis dignite. Augustin be-cause he had take 3et non ordres stood a-mongis þe puple in a maner of a sikyrnesse, as he þout þat no man schuld chese him be-cause he was not in ordi. Thus as he stood, sodeynly aþt þe puple chase him with o voys, leyd handis upon hym, and as þe maner was, presented him on-to þe bischop. He wepte, and with-drow him merueyling sore þat þei weþ þus set on him, allegging þe perel of þat dignite to haue gouernauns of so grete a puple; but þe moþ he refused it þe moþ þei desired him, and cryed for þat Augustin schuld be her prest. Thus was he brout on-to þe bischop, and he, with ful grete reuerens and deuocion, gaf him his ordres. Aftir he was þus mad prest of þe cherch he dwelled stille with his heremites whos selauchip he had euer desired, but þe bischop say wel þat it was ouyr ferþ fro þe cite euyr for to go to and fro, and þe occupacion of þe cherch was grete, þe desiþ eke of Augustin euer for to be with his heremites, of grete discrecion ordeyned þis mene which fulfillid⁵ both þingis, þat is to seye, þat⁶ þe cherch schuld be wel seruyd with þe presens of

The priest of
the church
at Hippo
being dead,

Valerius
asked the
Leaf 31.

people to
choose a
successor,

and they all
cried out for
Augustine.

He wept and
refused,

but they
insisted, and
he was
invested by
Valerius.
Yet when he
was priest he
dwelt still
with his
hermits.

¹ MS. to hem to hem, *the first crossed through in red.*

² and *crossed through and as written over in red.* ³ h added in red.

⁴ þe-lasse added above in red. ⁵ fulfill in text, llid in red in margin.

⁶ t added in red.

So that the church might be served, therefore, Valerius had a new place made near the monastery, where some of the hermits from

Leaf 31, back.

the first place, and others, might dwell with Augustine.

This is told in two of his sermons.

Augustin, and eke he schuld not be fer fro his welbeloued heremites. The mene was þis, þat a fayr place schuld be mad fast be þe monasterie and certeyn¹ heremites schuld be chose fro þe first place and dwell in þe secund with which ouf Augustin myth⁴ speke whan he list. This was fulfillid in-dede, and summe of þe best of þis first² monasterie³ wef drawe to þis secund, and Augustin gadered to her noubir mo owt of || þe world, not lewid men but clerkys and lerned men, and pere sette he hem in þe same reule⁸ þat þe first monastery had, þat þei schuld lyue in comon, and no man to haue nopng propir to him-self. This same processe writith þis doctour ful pleynly in a sermone De *Communi Vita Clericorum*, allegged be-fore, and in a-nopir sermoñ to þe prestis of 12 Ypone begynnyng, In omnibus operibus uestris.

[CHAPTER XXXI.]

¶ Who Augustin lerned þese men of þe secund monasterie, & who he prechid eke in presens of his bischop. **Capitulum xxxj.**

Augustine taught the fellows of this second monastery divinity, that they might preach to the people.

THESE men þus chosen to þe secund monasterie studied in 16 dyuy[ni]te⁴ and in morall bokes at þe comaundment of her maystir, for he lerned hem so þat þei schuld come to þe cite to preche þe puple & edifye hem with Goddis word. The bischop Valery, seyng þe grete cunnyng of Augustin, and eke þe grete 20 desiŕ þat he had to preche þe word of God, þankid God often sithe þat he had sent him in his age so good a vikeŕ. For, as he seid to þe puple, his prayer was herd which he had long prayed, þat God schuld send him swech a man þat myth edifie his puple both with 24 example and doctryne. For he him-self was not rith redy to swech þingis, for he was not gretly letteryd, and eke born he was of þe Grek tonge and coude not mech skil on Latyn bokes which wef vsed most in þe prouynce of Cartage. Wherfor he graunted 28 Augustin leue a-geyn þe custom of þe cherchis of Affrik to prech in þe cherch in his presens. For which þing many oþir bischoppis grucchid a-geyn þis new custom, be he rowt not, ne sette no pryse

Valerius, who was of the Greek tongue and did not much understand Latin, allowed Augustine to preach in his presence,—a practice against custom,

¹ MS. her crossed through.

² added in red at margin.

³ wat crossed through.

⁴ MS. dyuyte with contraction mark over first y.



be swech grucching *tongis* þe whilis þat Augustin supplied¹ swech good || werkis which he coude not do him-selue. For be þe preching of Augustin many soules were goten to God. He ferd lich a gret lith sette all on hy, þat all men in þe grete hous of our Lord² had 4 direccion in her werkys be his schynnyng. This ensauple ran oute þorw þe lond of Affrik, þat þo prestis which wef wel-learned men had leue to preche in presens of her bischoppis. And as we saide 8 be-fore, Augustin gat leue of Valery þat³ þese heremites which dwelt in þe secund monastery were admitted to preche and schryue, not alle, but þoo which were lerned in diuinite and custumably vscd in good lyf. This witnessith he in þat sermone 12 often alleggid, Vt bene nostis, where he seith þus: Tho bretherin sette in þe monasterie which our good fader Valery endewid, þouȝ it be so þat þei dwelle not in þe cite, be-cause hef fame was⁴ mech bof a-mongis þe puple, þerfor haue I ordeyned þat þei⁵ schul preche 16 þe word of lif on-to þe puple, and bryng trew soules be hef gode ensauples to Him þat mad al of nowt. Behold who þai deme þe erde and bynde it & lose swech as þei wil euer with þe fauouf of God.

Leaf 32.
and by this means many were brought to God. Throughout Africa this example was followed.

Augustine speaks of the preaching of the brethren in the monastery endowed by Valerius, in one of his sermons.

[CHAPTER XXXII.]

20 ¶ Who he disputed with a grete heretik clepid *Fortunatus* and conuicte him of heresie. **xxxij.**

IN þat same tyme þe heresie of þe Manicheis encresid in þe cite of Ypone, þorw labour and doctrine of a grete capteyn 24 of hem cleped *Fortunate*, which had peruerted many soules fro þe trewe feith. For which cause þe best citeceynes requyred hef prest, Augustin, to speke with þis *Fortunatus*, & refelle, if he myth, þe heresie with which he had deseuyed many soules. Augustyn, 28 which was redy || to answeere euery man and for to talk of þe feith, hope and⁶ charite which wef plenteuously with-inne him, forsok not þis conflicte, but obeied rydily hef peticion, inqwyryng of hem if *Fortunate* wold consente to þis dede. Tho went þei to *Fortunate*, 32 and requyrid him with swech instaunz þat he myth not denye hef

At that time the Manichean heresy was advanced in Hippo by *Fortunatus*, and the people asked Augustine to contest him.

Leaf 32,
back.

¹ a character crossed through.

³ þ and a stroke crossed through.

⁵ added above in red.

² in red in margin.

⁴ w crossed through.

⁶ w crossed through.

Augustine met him and had notaries to record his words.

The controversy lasted two days, and was on the origin of evil.

Fortunatus was vanquished by Augustine and fled. This is all recorded in a book.

At this time, too, he made a book on

Leaf 33.

the Sermon on the Mount.

desir. Thus is þe day come of pis comunicaciō; grete puple is gadered and notaries sette on both sides which schuld reposit treuly þe wordis þat weſ saide. For þis was euyr þe practik of Augustin whan he schuld dispute with ony heretik, to write heſ wordes, þat 4 þei schuld not denye o tyme which þei graunted anoper tyme. Too dayes lested pis disceptaciō. The question disputed amongis hem was þis, Fro whens þat euel comth. Augustin held þis opinion, þat euel be-gynnyth in a man rith of his fre choys, for 8 þere schuld no euel be in him but he wold. Fortunate held þat euel was a natuſ coeterne with God, þat is to sey, euene as God hath be, euyr so hath þat natuſ euele¹ euyr be. In þis disputaciō pis Fortunat coude not hurt Augustin with² non argument, ne his 12 owne opinione coude he not defende, so faylyng in his answers & foule aschamed, he fled oute of þe cuntre, and þat heresie which he held³ fel fro euery mannes hert. This act sette Seynt Augustin in a book, þat men aftirward schuld knowe þe conflict be-twix hem. 16 In þis same tyme mad he anopir book which he clepith Of þe⁴ Sermon of Crist saide in þe hilt, where he hath a notable expositiō up-on þe Pater-Noster, || for þat same is a grete part of þat sermon which Crist sayde in þe hilt. Thus prechid þat nobil prest, Augustin, 20 with grete auctorite destroyed heresie and planted new religiō, so þat his name⁵ was spred porw þe lond.

[CHAPTER XXXIII.]

¶ Who Augustyn was chose bischop Vale[r]y lyuyng in þat see. cap. xxxiiij.

24

All this time Valerius feared that Augustine might be appointed bishop in another city, and therefore wrote to the bishop of Carthage,

AMongis all þe ioye þat pis bischop Valery had for ouſ Lord had sent him swech a preest, he caute with þat a gret feſ, and in partye a gelosie, þat Augustyn schuld not go fro hym, and be chose a bischop in a-noper cyte. For þat same had he do or 28 pis tyme had not Valery sent him owt of þe weye, wenyng to many men þat he schuld not sone come a-geyn. For þis cause he sent priuy letterys to þe bischop of Cartage, primate of þat lond,

¹ u crossed through.² o crossed through.³⁻³ in margin in red.⁴ cr crossed through.⁵ added above in red.

pat Augustyn schuld be promoted to pis dignite, in which *lettres* asking for his
 he alleggid his age, his febilnesse, and eke who he was not redy in appointment
 langage to erudicioⁿ of þe puple and destruccioⁿ of heresie as in Hippo.

4 Augustin was. The bischop of Cartage pat knew Augustin wel
 sent down letteris of confirmacion pat a^{ll} pat Valery had reqwyrid
 him he held ferme and stable. This bischop of Cartage was He gathered
 primate þorw a^{ll} Affrik, þan was þere anopir bischop primate of the primates
 8 al Numidie, and for him sent Valery, and eke for a-nopir worthi of Africa at
 man, þei clepid him Megasie, bischop of a cite clepid Orilamense ; Hippo,

12 Augustin schuld be bischop and þei both schuld lyue to-gidyr in and there
 comon^d of þe || ¹ cherchis good. The puple, whaⁿ þei herd pis, þei asked that
 þankid God heily and with o uoys þei cryed pat Augustyn schuld Augustine
 be bischop. He mad grete allegaunce ageyn pis eleccion and seide Leaf 33,
 16 it was not *conuenient* pat þei schuld chese a-new, þe old lyyng, but back.
 for a^{ll} pat he coude say, Valerie is desi^r was fulfillid, and Augustyn should be
 consecrate, and þe cure leyd only in him. And a-geyn pis mane^r appointed
 of eleccion wrot Seynt Augustyn aftirward to þe court of Rome, pat bishop, while
 20 he schuld be excused of his errour, for þere was mad a statute of he lived.
 holy cherch in þe counce^{ll} at Antioche, pat þere schuld no bischop Augustine
 make a-nopir whil he lyued, as it is pleyntyly *conteyned* in þe decre^s, demurred,
capitulum viij, quaestione 1., episcopo non licet. So Seynt Augustin for the
 24 wold not pat þing do, in him not rithfully schuld not be drawe to appointment
 opir men in ³ ensauple. Thus whan he was bischop with grette^r was made,
 auctorite and more feruent loue, he prechid þe word of God, nowt for the
 only in his owne diosise, but whe^r-euyr he was reqwyred, most appointment
 28 specially whe^r heresie regned, þidir went he to defende þe feith. was made.

[CHAPTER XXXIV.]

¶ Off þe þird monasterie which he gadered of chanones with-
 inne þe paleys. cap. xxxiiij.

32 **W**Han^d he was mad bischop he say weel pat for þe grete
 multitude of causes & þe grete prees of straungeris pat Augustine
 daily cam on-to him, he must hold a houshold, and he myth not go saw that, as
 a bishop, he
 must keep a
 household,

¹ cherchis *wrongly written and crossed through.*² þe secunde *crossed through.*³ *written small above.*

and therefore he chose certain good **Leaf 34.** priests to dwell with him austerly in a 'college', whence come the Canons called now Augustinian,

to his refeccion euery day to nepir of pese to monasteries of which we spoke, þerfor he chase certeyn prestis of good lyf and gret lettirur̄ to leue with him in þat college, and || þo same men bonde to leue vndir obediens, chastite and fro propirte of temporal richesse, 4 as þo heremites lyued in þe to monasteries saide be-fore. And owt of pis colege cam pese chanones þat ar called at þis day of ord̄ of Seint Augustin, þouz it be so þat þei be distincte in oper habite þan¹ þei þat wer̄ with Seint Augustin, for þei went in dyuers 8 colouris a[n]d² furris, as chanones do now in cathedral cherchis. But be-cause þat pese chanones in blak habite kepe mō streytly þe reule of Seynt Augustin, as touching þat poynt to lyue in comon, þerfor, I suppose, þat þei be nyher Seynt Augustin þan þe 12 othir.³ And þerfor is þere meued a question in þe lawe wheþir þe chanones of cathedral cherchis be bounde þorw-oute þe world for to kepe þe reule of pis doctour which he⁴ mad on-to hem, & it is cleped *De Vita Clericorum*, or nowt, and þei sey nay þerto, for 16 be-cause he myth bynde⁵ no cherch but his owne. Werfor me semeth þat þo chanonis which be clepid regulē ar mō ny Seint Augustin þan þoo þat be clepid seculer̄. This same glorious doctoūr in a famous sermone which he mad of þe comon lif of 20 clerkyis, and it beginnyth *Propter quod nolui & rogavi*, makyth mynde of pis þirde monasterie in swech maner̄ wordes: It plesid God for to sey on-to me þat I schuld ascende to hier degre, for aftir þe tyme þat my fame was bore in þe puple, I be-gan to 24 drawe me fro euery place which wanted a bischop. But a seruauent may not sey nay to his lord. Wherefor, when I was mad bischop, I aspied wel þat I must chere men þat cam on-to me with mete and drynk, for if I ded not, I schuld || be hald on-gentil, and if I led 28 my gestis on-to þo monasteries which I haue mad, þe custom schuld not be good, for þe most part of þo heremites desire not mech to haue grete *conuersacion* with þe puple. This was þe cause whi þat I gadered pese clerkis in o colege with-inne þe hous 32 or þe place which longith principaly to the bischoprich. These same wordes hath he in a sermone to þe same prestis of Ypone which be-gynnyth: *In omnibus operibus vestris*. Many pingis

¹ written wrongly and n written above.² MS. ad.³ þer crossed through.⁴ written small above.⁵ written small above.

and concern-
ing whom
there is
moved a
question as to
the rule.

This third
monastery is
mentioned in
Augustine's
sermon, and
also the
reason for its
establish-
ment.

Leaf 34,
back.

myth we plant in here, who þat he loued bettyr þe felauchip of þe heremites þan of þe prestis in þe cathedral cherch, and¹ what grucching þe same prestis made a-geyn þis affeccioñ, but all þis I ley be-side and wil procede to þe opir part of his lif.

The priests were jealous of the hermits.

[CHAPTER XXXV.]

¶ Who þese heremites weř founde be þe possession of þe cherch and what worthy men grew of his college. **XXXV.**

NOWT only þe prestis of þe colege were founde and fedde with þe possession of þe cherch, but eke þe heremites had part, þouȝ heř part weř not so² plenteuous as was þe opir. In a sermone þat he mad on-to þe same heremites, entitled, Of prayer, he makith mynde of þis mater, and þus he seith: Be not wery of 30uř prayer, for ȝe haue bettir leyseř to pray þan summe opir haue. ȝe be not ordeyned for to gouerne opir men, but³ for to leue in solitary lyf and deuoute prayer to God. And þat ȝe schuld pray þe more hertly, and not be lettyd with no cold wech schuld withdrawe 30uř deuocioñ, for þis cause, of swech godes as longe to þe cherch of Ypone, I haue ð do mad ȝou clothis & hosyn and schon þerto an hundred and xl, wech I wil þat þei be kept in a comon vestiary, þat euery man may haue part as him nedith. Thus norchid þis noble man þese pore creatures, and on þe othir side þoo persones þat dwelt with him in þe cherch he lerned hem dyuynyte, for at euery mel⁴ had þei notable comunicacioñ of holy scriptur, and euer alle þe answers must synaly come fro Augustin. Owt of his hous, as we rede, him lyuyng, were chose x bischoppes⁵ men of gret lettirur and of parfith lyf. For many famous men at þoo dayes, seing þe grete perfeccioñ and holy conuersacioñ of þat felauchip wech Augustyn had drawe on-to him, forsok all þe pomp of þe world, com and lyued with him in ful gret perfeccioñ, summe a-mongis þe heremites, summe a-mongis þe prestis, euery man aftir þat he sauored. And many of hem, whañ þei had be with him ȝeres and were roted in religioñ, with his leue went fro

In one of his sermons, 'Of prayer,' he speaks of the blessedness of hermit-life, and how he cared for the hermits.

Leaf 35.

Others who dwelt with him he taught divinity.

Out of his house ten bishops were chosen, and many famous men joined him,

¹ of crossed through in red.

² written in red above.

³ written in red above.

⁴ written in red in margin.

⁵ s added in red.

and some of his men founded monasteries in other lands.

him in-to opir cuntres, mad monasteries, gadered felauchip and so encresid his ordre, not only in Ypone, but porw þe lond, him lyuyng.

[CHAPTER XXXVI.]

¶ Of þe maneres and þe habite of Seynt Augustin aftir he was 4
bisshop. . xxxvj.

In all things Augustine was sober and serious, exhorting religious people, and cheerful to secular.

Leaf 35,
back.

He corrected wrong-doers gently.

His clothes were neither costly nor wretched,

but made in the mid-way.

He desired no man to give him costly clothes, which would distinguish him from his brethren.

THIS same glorious doctou^r, fader and norcher of clerkys, in his habite, in goyng, in sittyng, in his wordes, contenauns and maneres, was of swech sadnesse þat euery man which cam to 8 his presens was edified be him. To religious men and women he was in his exhortaciones sad and sobir, 3euyng hem grete ensauple who þei schuld do. To othir || seculer men þat were occupied in þe world he was familia^r, and in his talkyng had on-to hem in 12 maner of mery langage with stedfast che^r of sadnesse. The o puple coumforted he with sad talking to conferme hem in he^r holinesse. The opir puple gadered he on-to a perfeccioⁿ with goostly myrth and deuoute iocundnesse. Transgressiones a-geyn Cristis law or 16 his holy preceptis he correctid not boystously, but fadirly and in fayre maner, þat many euele men, seing his swete correccioⁿ, we^r þe rather turned fro synne. His clopis which he wered dayly, & his clopis þat serued to his bed, þei we^r not ouyr costful, ne 20 ouyr wretched¹, but in þe most mesurable maner, he ordeyned þei schuld be. In summe men we lakkyn þe grete cost of aray, and with summe ar we wroth with he^r sluttynesse. Perfor went pis man þe myd weye, þat he schuld 3eue ensauple in cloping to hem 24 þat we^r² his foloweris, and opir men which we^r not of his skole schuld haue no mater of detraccioⁿ. Thus spekith he in a famous sermon þat begynnith: Caritati vestre. I wil þat no man 3yue to me so precious clopis which þat I, as of a specialte a-boue opir, 28 schuld we^r. Ensauple he puttith. I sette case þat sum man gyue me an amyse mo^r precious þan I am wone to were, þat I schuld haue swech a singuler þing passyng all my breþerin. Vphap it semeth a bisshop for to were swech on, þou3 it semeth 32 not Augustyn a pore man, born of mene men. For if I receyued

¹ d added above.

² her crossed through.

swech a ping and wered it, || men schuld sey þat I haue founde¹ Leaf 36.
 moꝝ precious garmentis in þe cherch þan I myth haue had in my
 faderes hous. Lete men gyue me swech cloþis þat in nede my
 4 breþerin, be þei prestis, dekenes or subdeknes, may were þe same. He required
 I am a-knowe be-for God and 3ou þat of a precious cloth I am only clothing
 a-schamed, for it is non pertinent to ouꝝ profession, ne conuenient such as any
 to my white herys. of his
 brethren
 might wear.

[CHAPTER XXXVII.]

8 ¶ Of his diete and seruyse at his table. cap. xxxvij.

LYTIL mete for þe most partye vsed he at his table, for he He ate little
 had more delectaciõ in þe herying of holy lessones and at table,
 talking aftir up-on þe same þan in bodely mete. Flesch ete he and lived
 12 but seldom, and þat was whan he had gestis; wortes and letuse mostly on
 and swech herbis ete he most. I trowe þat he had þe vse of Itaile roots and
 whilles he studied þere, and coude not litly out of þe same vse, for lettuce.
 16 and þat medeled with watyr, for þe wyn of þat cunif is hoot. He drank
 Swech mete and drynk² as he had in vse was not warned to no little wine,
 man þat wold ask it, weꝝ þei dwelleris of þe cite, weꝝ þei and that
 straungeris. A-mongis all opir vices he hatyd gretly detraccion, diluted. All
 20 specialy at mel, for a-geyn þat vis had he writyn at his table pese were free to
 too vers: Quisquis amat dictis absentem rodere vitam, Hanc mensam his table.
 vetitam nouerit esse sibi. Þis is to sey in Englisch: What man He hated
 with wordis absent bitith his broþeris name, This bord fro him detraccion,
 24 forbodyn it is with blame. Sumtyme þei þat sat þeꝝ wold speke and had two
 largely of hem þat weꝝ absent, & þannd || wold Augustyn say on-to lines againt
 hem þat, but þei wold leue her detraccion, he must rase oute þo it engrauid
 28 vers. Eke sumtyme whan þei wold not leue lithly, he wold rise on the
 and go fro hem fastyng. Grete wast was not in his hous of sotil common
 metes. For on a tyme certeyn gestis schuld dyne with him, and board.
 a licorous felaw a-mongis hem stert in-to þe kechyn to loke what No great
 mete was þere in araying, and fond þe hous cold. Tho cam he delicacies
 32 on-to þe bischop and inqwyrid of him what mete he had ordeyned were to be
 for his gestis, and Augustin answered him þat he knew no moꝝ had in his
 þan he. Deuoute puple cam moꝝ to him for ghostly communica- house.

¹ p crossed through.² written above in red.

Upon the poor he had compassion and gave them of the church's goods,

He gave little to his kindred,

saying that the goods of the church were for the poor,

Leaf 37.

and therefore he had never enriched his own people. Poor men were nearer his heart than rich men.

cion þan bodely mete. Vp-on pore men had he grete compassion, and gaf hem largely of þe cherchis good. For sumtyme made þe vesseles of syluyr which longed on-to þe cherch to be molten, and þe weggis þerof be sold and departed to poʀ men. And whaṅ he 4 was in grete nede þat he myth not¹ gyue hem which weʀ in myschef, þaṅ wold he openly denouns þis to þe puple, and þei² wold brynge him sufficiens to his entent. To his kynrod also he wold gyue part of þat same cherchis good, but in no grete plente, 8 for he wold help hem with þat good, but not make hem rich. Thus spekith he in þis mateʀ in þat same *sermon* þat beginnith, Vt nobis per litteras: We bischoppis may not haue þese temporal godes of þe cherch as ouʀ possessionṅ, ne I þat am a bischop haue 12 not þese godes to non opir entent but for to dispense & departe hem on-to pore men, for þe godes of þe cherch || þei be þe patri- monie of poʀ men. And þerfor I must be ful war þat I take not þe godes of my cherch fro poʀ men and gyue it rich men, and God 16 be þankid, I haue in þis mateʀ do wel on-to þis tyme. For I haue mech folk of my kynrod, and summe of hem rich and wel at ese, and summetyme come þai to me with þretis, sumtyme with fayʀ wordis, and þus þei sey: Fader, we be þi flesh & þi blood; gyue 20 us sum of þat good þat þou hast in dispensacioṅ. And for aʃ heʀ crying, þankid be God and þour gode prayeres, I haue no mynde þat euyr I mad with þe cherchis godes ony of my kynrod rych. Pore men be moʀ ny myn hert þan rych men, for we³ þat be 24 cleped in-to þe parfite lif in þe cherch, if we haue cloth and mete, we schuld be content with-al, and in tokne þerof be ouʀ hedes schaue al baʀ, þat euene as þe her is baʀ þeʀ, so schuld ouʀ hertis be voyd fro couetise.

28

[CHAPTER XXXVIII.]

¶ Off his *conuersacion* and opir blessid condiciones which he had and vsed. **Capitulum xxxviij.**

He was kind to orphans, widows, and sick men.

FADERLES childyrn and widowes⁴ whaṅ þei weʀ in ony tribulacioṅ he wold visite, and seke men eke with his owne 32 handis wold he lefte and coumfort, and sumtyme þo which he

¹ written in red above.

² written in red above.

³ written above.

⁴ þ crossed through.

visite weſ made hool and sounð. Ther weſ certeyn men which weſ vexid with wikkid spiritis and he prayed for hem, and þei were hool. In þe xxij book of þe Cyte of God he tellith too
 4 myracules of him-selue in swech maner as þow a-nopir man had do hem. I knew, he seith, a virgine at Ypone which virgine receyued¹ oyle of a prest, and wech tyme² sche had anoynted hir with þe same oyle and þe prest with bittir teris prayed || for
 8 hir, sche was hol. A-nopir tale he tellith þere; he seyth he knew a bischop þat prayed for a 3ong man in whom þe deuele had entered, and a-non, aftir his prayer, þe 3ong man was hool.

To elde men was þis fader a very noryce and supported hem
 12 with ful grete reuerens, as men may rede in a sermon which he mad a-geyn ydilnesse, and it beginnyth: Apostolus Petrus, wher he seith þus: If it be so þat þere be a-mongis 3ou in 3ouir monasterie eld men þat passe iij score 3ere, which haue lyued in
 16 clenness of body and soule many 3eres, and endewred in holy exercise, þat is to seyn, fastyng, wakyng, and opir bodyly penauns, These men fro þat age forward schul be non office ne no charge of þe monastery, for þei ded whil þei myth. Grucch 3e not þat be
 20 3onger, þou 3 þei do not now as þei ded sumtyme, for þei³ may not. If þei rest whan 3e labouir, merueyle not. If þei be worchippid of me as elde faderes schuld be, lete no heuynesse take 3ou, for þei be wel worthi to receyue swech worship. Therfor we wil, and in þe name
 24 of Crist here we ordeyn, þat þei þat drawe to þe age of a hundred 3ere, þei schal sitte stille in her beddis and sey her Pater-noster, and 3e with-outen grucching schul serue hem. This seruyse schul 3e do with þe bettir wil, for I wil þat 3e knowe who þe conuersa-
 28 cion of hem is now in heuene, and 3e schal þe sonner com þidir be-cause of her prayer. A-nopir condicion had þis glorious Seynt Augustine þat he wold neuyr occupie him-selue with non || worldly occupacion, þat he wold neuyr occupie him-selue with non || worldly occupacion,
 32 for hous ne feld wold he neuyr bye, and many heritages þat men wold leue on-to him he forsook hem; he seid it was moir conuenient þat her childyrn schuld haue hem þan þe cherch. The charge of his houshold, both in receyuyng and in paying, he committed on-to þe best a-vised clerkis which dwellid with him; on had þe
 36 gouernauns o 3ere, a-noper a-noper 3ere, and at þe 3eris ende he

He cast out spirits;

he healed a virgin at Hippo

Leaf 37, back.

through his prayers; and he cast out a devil.

He cared for old men, and in a sermon he tells his young monks to nurture the aged and work for them,

and ordains that men nearing the age of 100 should be allowed to rest.

Augustine

Leaf 38.

himself never meddled with affairs, but appointed yearly stewards,

¹ d inserted above in red.

² word not distinct in text and rewritten above in red. ³ i added in red.

who handed
n accounts.

He com-
missioned
others to do
new works.

He allowed
no woman
within his
house, not
even his own
relatives;

he was never
alone with
a woman,
which is an
example to

Leaf 38,
back.

all, for he
knew the
power of
temptation.

pat went fro þe office ȝaue clere acountis both of þe receytis and eke of þe expenses. He him-selue wold neuer be¹ keye of non office, ne no tresor, but euyr was he ȝoue to study and goostly occupacioñ. To þese swete occupaciones inclined he his entent, 4 labourand in þe law of God day and nyth. Newe werkis, whan þei schuld be mad, he comitted to opir men, for he wold not haue his soule implicat with swech bysynesse, but kept it fre to holy meditacioñ and deuoute lesson. He despised not hem þat wold 8 haue þis occupacion, ne seid not a-geyn hem, lesse þan þe werkis were ouyr costful, þañ wold he gruch. Ther dwelt no woman with-inne his hous, nout his owne sistir ne þe douteres of his bropir, and ȝet we^r þei weddid to God in holy religioñ. He wold 12 sey þus: With my sistir or my necys is þere no suspicioñ, but þere schuld come many women to hem, and eke þouȝ I be of her kyn, al myn houshold is not so. He wold neuer speke with no woman alone, þouȝ it were rith grete councei^f. If he schuld speke with 16 hem, clerkys and seruau^tis schuld stande aboute, and þouȝ þei herd not what was sayd, þei myth se what was doo. This cautele of so wyis || a man schuld be to² us all a grete lernyng. We rede þat he wold sey sumtyme to hem þat were aboute him: Leue me, 20 in þat I wil sey as a man þat hath in þis mate^r gret experiens. Be-fo^r God, þat I sey, I lye not. The grete ced^r trees of Lyban, þe grete lederes of þe cristen flok, haue I-knowe þat þei haue falle be þe pestilens of lecherye, of whos fal I had no mo^r suspicioñ 24 þan I had of Ambrose or Ierom.

[CHAPTER XXXIX.]

Of opir meruelous condicionis of þis man. **xxxix.**

He entered
no convent
of nuns
except upon
great
necessity,
and he learnt
three wise
principles
from
St. Ambrose.

THE monasteries wher^e nunnes dwelled wold he neuyr entyr with-oute a grete and a notable cause. Thre þinggis he 28 seyde he lerned of Seynt Ambrose. The first þat he schuld neuyr procu^r no wyf to no man; þe secund þat he schuld neuer councei^f man to go to werre; þe þird þat he schuld go to no feest. The cause of þe first is þat if þe husbond and þe wyf acorde not weel, 32

¹ be in text with r added in red and ber in margin.

² a man crossed through and us all written above.

pei schuld curs hym þat mad þe mariage. And also it is not semly
 þat he whch is a religious man and boundyn to chastite schuld
 excite opir folk to fleschly lykyng. The cause of þe secund is, if it
 4 be soo þat he whch schal fytyng make ony fals chalange, þan schul
 men wite it on him þat 3aue him counceff. The cause of þe þird
 is, if a man go often to festis he schal ete or drynk sum-tyme oute
 of mesur̄ and speke sumtyme þat myth be left.

8 Othis hated he gretly and most special in religous men, for at
 his bord was mad þis statute, þat what man rehersed ony oth þere,
 he schuld lese o disch of his seruyse; ¶ for it was assigned of grete
 discrecion̄ who mech mete a man schuld haue at his bord, and eke
 12 who mech drynk, and all were þei serued equally vnder o propor-
 cion̄. He praised mech þoo men þat haue desire to deye, and to
 þis conclusion he wold often rehearse exaumples of thre bischoppis.
 Seynt Ambrose, whan he lay at his last ende and schuld deye, his
 16 disciples þere prayed him þat he schuld ask of our̄ Lord lenger lyf,
 and he answered þus to hem: I haue not lyued so a-mongis þou
 þat I am a-schamed for to lyue lenger, ne eke I am non aferd to
 deye, for we haue a good Lord. This answeere of Ambrose, Augustin
 20 praised mech.

Anopir bischop, he seid, lay on deyng, and þei þat wer̄ aboute
 him desired gretly his lyf, for he was, as þei said, ful nececarie to
 þe chersch. He answered þus a-geyn in schort sentens: Neuyr wel,
 24 but if euyr schal it be wel, why not now? He ment as long as
 a man lyueth he is neuyr in parfith goodnesse, and if euyr schuld
 he com to rest and parfith pes it schal be at his deth, specially if
 he deye weel. Of þe þird bischop seith he þat Seynt Cypriane
 28 told þat¹ whan þis bischop cam to his last ende and schuld deye,
 at instauns of hem þat were aboute him, he prayed God to make
 him hool agayn. And þan, as he tellith, a fayr zong man stood be
 his bed-side and loked angryly vpon him for þat desire, and rith
 32 þus he saide on-to him: To suffir tribulacion̄ and miseries of þis²
 world, 3e be euyr aferd, and for to go oute of þese tribulaciones
 whan messengeris com for þou, 3e haue no will. What schal I ¶ do
 on-to þou? Seldom wold he write for ony causes to lordes or
 36 astates with-outen grete informacion of treuth, and whan he wrote
 he tempered so his wordes þat he schuld haue þe grete part of his

The reasons for these three wise principles.

He hated oaths, and his monks

Leaf 39. were punished for them.

He praised men who desired death, and often rehearsed the examples of three bishops

The words of a bishop on dying,

and what happened to another bishop.

Leaf 39, back.

When he wrote to lords he was careful to be right.

¹ t added in red.

² world commenced wrongly and crossed through.

He was readier to make pence between strangers than friends; his reason.

peticioñ. He was moꝛ redy to make acord be-twix hem þat weꝛ not gretly of his aqweyntauns þañ be-twix his frendis, for he wold sey if he mad acord be-twix to þat weꝛ not of his knowlech, he myth *perauentuꝛ* fauouꝛ þe o partye which had moꝛ treuth, and 4 þanne schuld he wyne on of hem to his frenchip. And be-twyx his frendis it myth falle þe reuers, for þat man þat had not his desiꝛ wold þe rather falle fro his frenchip.

[CHAPTER XL.]

¶ Who he hatid heretikes and pursewed hem. **Capitulum xl.** 8

He hated heretics

HERETIKES, hated þis man with an holy angir, as þe Psalme seith: Beth angry and syune not. He was an hard hambyr, euyr knockyng up-on hem, and þei were so aferd of his *argumentes* þat þei desired his deth, in so mech þat þei prechid a-mongis hem 12 to hem þat weꝛ of heꝛ secte, þat for to kylle Augustyn it was no synne but an holy dede and a meritory, and what man þat durst do þis dede, þei durst vndirtake all his synnes schuld be forzoue of God for þat dede doyng. Thei layde grete wayte up-on him oftin- 16 tyme, but ouꝛ Lord euyr defended his knyth which was ful *neccarie* on-to þe cherch. For whan he was oute in þe cuntꝛ sumtyme to preche þe word of God and to lerne cristen soules þe trewe byleue, þei leyd men of armes pryuyly in þe weye to kille him homward. 20 But || by þe grace of God he was stered to take a-nothir weye, and so was he saf fro his enmyes. And whan he knew what perel he was in and who *meruelously* God had delyuered him, him on-wetyng, þanñ þankid he God with ful deuoute hert. But for all pese perelles 24 he cesed neuyr fro edificacion of þe puple and destruccioñ of poo enmyes which berk a-geyn þe feith. Many heresies were in his cuntꝛ at þat tyme, both of þe Donatistes and eke of þe Manicheis, and both, with þe myty grace of God which was plenteuously 28 with-inne him, he *conuicte* and ny destroyed. The Donatistes were þei þat be cleped Rebaptizatores, for þei wold admitte no man to heꝛ secte but if he weꝛ baptizyd newly with heꝛ baptem. Thei lyued in *continent* lif, þat is to sey in chastite as ferꝛ as 32 myth¹ be aspiyd¹. Þei had eke a secte with-inne hem which þei

and they desired his death,

and attempted to kill him,

Leaf 40. but God saved him.

For all this he ever attacked heretics, especially the Donatists and Manicheans.

The Donatists were apparently chaste,

¹⁻¹ in margin.

clepid Circumcelliones; þis meny runne a-boute on nytes with wepun and armur and compelled¹ men with strokis to her heresie. but some of them, armed, attacked men.

The Manycheis had many oþer fals opiniones, for þei said þat
 4 Crist was no very man, but lich a man, and þat he took no flesh ne blood of þe mayde as we beleue, but he took, I wot not veryly what þei mene, a body, þei sey, of þe eyr, in which he ded aȝ þoo myracles and in which he suffered passioȝ. These folk with sly
 8 termes deceyued many men. The false opinions of the Manichaeans.

There were also in his tyme opir heretikes cleped Pelagianes, and þei held þis opynyȝ, þat a child be-goten of a cristen man and a cristen woman schuld² not be baptized, ne nedith nowt, and aȝ
 12 þis secte ouȝ Augustin destroyed. These be þe names of heretikes which wrote a-geyn hym, and to whom he gaf answeȝ ful substancial: Felix, Maximinus, Felicianus, Faustus, Pasceuous, Secun-
 16 dius, Petilianus, Permenianus, Fortunatus, Orestonius, Gauden-
 cius, Julianus, and many opir. A-geyn aȝ þese þis souereyn maystir of þe cherch stood as a strong geaunt, wrestiling with argumentis for þe clenness of þe feith, and enforsyng of þe cherch and confirma-
 20 cioȝ of parfite soules. Many a man eke þat was in erroȝ, þow his prechyng and disputyng, was brout to þe trew wey of ouȝ Lord and on-to cristen feith. Sunntyme in his prechyng wold he make a grete digression fro þe mateȝ þat he spak of on-to an-opir desperat mateȝ, and þaȝ wold he sey þat þis was þe dispensacioȝ
 24 of ouȝ Lord, for þeȝ was sum man in þe audiens þat had nede to heȝ þat mateȝ. On a tyme he happid in a sermone to go fro his mateȝ and speke a-geyn þe erroȝ of þese Manicheis, and a rich marchaunt þat was of þat heresie was sodeynly conuerted þer-by. He brought many men from error to truth. Sometimes he made digressions in his preaching, and thus he converted a rich man from Manichaeism.

Whanȝ he was cleped to ony councelles of bischoppis or of princes he wold gladly³ go to hem and euyr in þoo councelles peysed he moȝ þe causes þat long on-to God þan þoo þat long on-to men. Leaf 40, back.

[CHAPTER XLI.]

¶ Of many bokes þat he mad aftir he was bischop. cap. xlj.

32 **A**L þat tyme whil he was bischop he was gretly occupied in studying and wrytyng and makyng of bokis. On of þe first booke he mad is entitiled to Symplian. This Simplician, aftir He wrote many books when a bishop, and one to Simplician,

¹ MS. compelled, first 1 dotted beneath.

² be crossed through.

³ gadly in text, gladly in margin.

who was
chosen
Archbishop
of Milan,

Leaf 41.

and who
brought
Augustine to
the faith.

Simplician
sent
Augustine
questions

and was
answered
in two books.

At this time
Augustine
wrote his
'Confessions'

—books
which will
move the
hardest
hearts.

He wrote also
'De Opere
Monachorum'

**Leaf 41,
back.**

The institu-
tion of
St. Benet.

Seynt Ambrose was ded, was ¹ chose archbishop of Melan. For whan Ambrose lay in deyng, þe clerkis of þe cherch comound a-mongis hem who schuld be bischop aftir, and he assigned hem pat þei schuld chese Simpliciane. This same was þe man, as we ⁴ 4
 || saide befor, pat with holy lif and deuoute exhortaciones brouht Augustin to þe feith. And whanne he herd sey pat Augustin was bischop at Ypone and famed þorw þe world as for þe grettest labourer in study and þe grettest enmye to heretikes, eke þe grettest ⁸ 8
 dissoluer of qwestiones pat was leuand,—heryng al þis he sent to him certeyn questiones, praying him to dissolue hem and declare on-to him þe doutis pat þei conteyned. And Augustyn wrote on-to him a-geyn with ful grete reuerens to notable bokes in which ¹² 12
 he declareth his questiones with swech wordes pat þei be ful delectable to studious men. ²This book beginnyth *Gratissimam* ³ 3
 plane. In þis same tyme wrote he xiiij bokes of his Confessiones, in which bokes he schryuyth him ful deuoutly of his euel dedis ¹⁶ 16
 and of his good dedis; he praysith ouȝ Lord both merciful and rihtful. Be pese bokes he his-selve was excited to ful holy lif & þe makyng of hem inflawmed his hert to gret loue of ouȝ Lord. I dar sauely sey þere is not so hard-hertid man in þe world pat redith ²⁰ 20
 pese bokes and vndirstand hem, but þei wil steȝ his hert to swech deuocion pat, *perauentuȝ*, he hath not had experiens of swech deuocion be-for. For all þe processe of pese bokes and all þe wordes are steryng on-to þe loue of God, and þo ar spoken with so swete ²⁴ 24
 langage pat þei ⁴ sounde no-þing but deuocion. He mad pat tyme eke a book which he clepith *Of þe Werkis of Munkis*, for in his cuntȝ at þoo dayes were encesed many monasteries of munkis and mech noumbir of religious men, for all þoo heremites which lyued ²⁸ 28
 in desert, to whom he was first fader and norcher, weȝ cleped at pat tyme munkis, for *monnos* in þe opir tonge is as mech to sey as solitari, || and so *monachus*, pat is ⁵ to sey, ⁶ a munk, is swech a man pat lyueth in solitary lyf. But whan Seint Benet cam, þaȝ mad be ³² 32
 þe ordȝ of þo men which be clepid now munkys *propirly*, for ⁷ *oper* orderes ar now distincte in her *propir* names, and at pat tyme pat

¹ chop *crossed through*.

² sane *crossed through*.

³ MS. it.

⁷ a character *crossed through*.

² In þis same tyme *crossed through*.

⁴ i *added in red*.

⁶ y *added afterwards*.

Augustin was, þis *monachus* was a comoun name to all religious. For not only Seint Benet mad þese Cenobites, which is as mech to sey as many men lynyng to-gidir in on hous and vndir o reule, but 4 Seynt Augustin mad swech eke, for his principall labour, as we rede, was þis whan he cam first to Affrik, to gadere¹ swech solitari men and bryng hem to o lyf and o reule. For Augustyn was befor Benet, as ferforth as I haue red, vp-on a hundred þer and fifty. 8 So þis book, *De Opere Monachorum*, of munkys werkys, mad he to þis entent. Summe of þese religious men saide þat it was not nedful² on-to hem³ to praye³, but þei wer bounde⁴ to labour with her handes. Thei wer meuyd to þis opynyō be a texte of Seint 12 Poule, which seith þat he which wil not labour schal not ete. And in a-nopir place he seith þus: Be nyth and eke be day haue we laboured þat we schuld greue non of þou all. Summe held þe reuers opynyō and enforsed hem with þe gospeil wher he seith: 16 Take hed at þe birdis of þe eyr, þei sowe neythir ne repe, and ȝet ȝour Fader of heuene fedith hem. And in þat same place he seith: Take hed at þe lylis of þe feld, þei spyne not ne carde, and ȝet Salamon was not clad so freschly in al his ioye. This contencio 20 roos on-to so grete partye þat all þe cherech was set o rore with þis mater, so ferforth þat þe bischop of Cartage, which hith Aurelius at þat tyme, wrote down on-to || Augustyn letteris in which he prayed him and reqwyrid him, in Cristis name, þat he schuld 24 ordeyn sum remedye in þis mater. And for þis cause our fader Augustin wrot þis book in which he schewith þat certeyn houres it is⁵ most conuenient to religious men to syng, rede or pray. And whan þo orisones ar do which ar ordeyned be constituciones 28 of þe cherech, þan is it ful neccarie to do sum labour with hand, þat ydilnesse, which is⁶ step-modir of all vertu, schul non entir haue in hem.

'De Opere Monachorum' was written to settle the question of the labour of monks, who were at dissension over two texts.

Through Aurelius, Leaf 42. bishop of Carthage,

Augustine wrote this book.

¹ MS. gadered, final d dotted.

² MS. not only leful; only le- crossed through and ned written above.

³⁻³ written in margin twice and once crossed through.

⁴ þerto crossed through.

⁵ written above in red.

⁶ stp. crossed through.

[CHAPTER XLII.]

¶ Of oþir bokes which he wrote at þat same tyme. **cap. xliij.**

He then wrote 'De Trinitate', the fountain-head of the study of Divinity.

IN þo same dayes he wrote eke þe bokys Of þe Trynyte, xv, of grete and hy sentens, oute of which bokes all þe dyuynes þat haue writyn siþe, specialy in skole mater, haue þe reulys 4 of all dyuynyte. For Hugo de *Sacramentis*, and þe maister of sentens, Seynt Thomas Alqwyn, and all oþir, haue heþ special groundes þeþ.

He also wrote 'De Civitate' against the heathen gods, Jupiter, &c.,

He made eke a-nopir solempne werk clepid Of þe Cyte, and þe 8 cause why he mad þis book is þis: Whech tyme þat Rome was take of hethen men, þe same hethen men scorned cristen men and blasphemed Crist in þis maner: Thei saide as long as Rome *seruyd* his goddis Iubiter, Iuno, Appollo, Minerue and swech oþir, so long 12 was it kept be permission of þoo immortal goddis, þat þere myth non of her enmyes ouer-com hem. But aftyr þat tyme þat Petir and Paule had brout in þe feith of Crist, a-non all her enmyes had þe bettyr of hem, of which ymaginacioⁿ 1 þei added to her 16 blaspheme þat Crist had neuyr so mech power to defende his puple as had Iubiter which stood in heþ capitol. A-geyn þese grete blasphemys Seynt Augustin answered in þese xxij bokes.

and to controvert those who supported them.

Leaf 42, back.

He proves that heathen gods are damned spirits,

In þe first v. bokes he repreuyth þe errour of hem ¶ þat seyde alle 20 þe richesse of þis world and all þe prosperite is 3ouen on-to men be þoo immortal goddis, for he schewith heþ pleylnly þat þoo ydoles which þei clepe goddis ar dampned spirites, and þoo 2 men þat ded worchip on-to hem regned in as gret myschef as euyr ded ony 24 men. In þe oþir v. bokes he laboureth a-geyn þe errour of hem þat seide good and euel in þis world haue her variauns aftir place & tyme and persones, þat sum place & sum tyme and sum persone schal haue ioye euer and sum noð. In þe oþir xij bokes he spekith 28 of too citees, Ierusalem and Babilome; Ierusalem, as he seith, longith to God, Babilome to the deuele. These too citees spryngin of too loues. The loue of ouþ-selfe, þat causeth þe cite of þe deuel, which growith in heith tyl he comth on þat abusion þat he despiseth God. 32 The loue of God, he makith þe oþir cite, and he may growe so hy to

and he speaks of Jerusalem and Babylon as symbolical of two different loves.

¹ þai crossed through.

² þat crossed through and þoo written over in red.

Goddis plesauns þat he schal, for Goddis loue, despise all worldly felicitye. Be-side þese werkys he mad many a book, tretys, epistles, sermones, omelies, þat a man schal not fynde a clerk at þese dayes þat may sey he haue red all, for þe noumbir of hem ar gessid on-to a þousand. Of his werkis spekith a gret clerk in a vers rith þus. *Mentitur quem se¹ te totum legisse fatetur.* Thus it meneth in Englisch: He lyeth þat seith he hath red al þi bokes.

He also wrote many other works, all of which no man has read.

[CHAPTER XLIII.]

8 ¶ Who Augustyn red ouyr all his bokes a litil be-fō his deth & corrected hem. || **Cap. xliij.**

Leaf 43.

AFTIR tyme he had mad all þese bokes he ouyr-lokid hem a-geyn, þat þē schul no-þing be þerin but trewe. This þing ded he for many causes, on was for he mad many bokes or þe tyme þat he was gretly vsed or exercised in holy scriptur̄. A-nopir cause was for certeyn materis whch² he had wrytin, þei wē dirkly seid, wherfor he declared þoo materes in pis secund wrytyn̄. The þird cause was þat he was not a-schamed³ to be a-knowe þat he had wrytyn mech þing whch myth a be bettir, and for pis cause he mad þat book whch he clepith his *Retractaciones*. And þat he schuld haue þe mō leysē to study and write, specialy for in too counsellis all þe bischoppis of þe lond had reqwyrid him þat he schuld entend on-to exposiciō of holy scriptur̄, for þis cause certeyn 3eres be-fō his deth he prayed ful mekely þe clergy and þe puple þat fyue dayes in þe weke he myth haue pesibly to his study in scriptur̄, and þe opir too dayes wold he 3eue attendauns on-to hē causes, to sette rest and pes be-twix hem⁴. But for al pis graunt oft-tyme was his studie interrupt for hē causes, to his grete vexaciō, but special coumfort of his puple. For pis skil⁵ he ordeyned a-nopir remedye: he say wel þat he fell fast in age, and deth, þat no man may escape, was ful ny, be-cause he felt himselfe so febil; he dred eke þat aftir his deth sum ambitious man schuld be mad bischop, whch schuld distroye al þat euyr he had

After he had written all these books, he re-read them,

and having reasons for changes,

he wrote his 'Retractations'.

He gave five days a week to study and two days to his people, but his work was interrupted;

and therefore, feeling also that he was getting febil,

¹ in margin.² ch added in red above.³ d added above in red.⁴ I crossed through.⁵ cause crossed through and skil written over in red.

he asked the

Leaf 43,
back.

people to
choose some
man to attend
to them and
afterwards
take his see.

Thus he and
they chose
Heraclius one
of his clerks.

After his
'Retracta-
tions' he
wrote other
books.

edified; *perfor* laboured he on-to þe puple þat þei schuld chese sum good man and iuste þat || myth occupie þat se aftir his deth, wech man schuld determyn þe causes of þe puple, lest þat þei were grete causes, þo wold he kepe to him-self. To his desir⁴ þei consented all and mad *compromisse* on-to his *persone* þat whom he wold name þei schul consent on-to him. Vp-on þis Augustin named on of his clerkis, þei clepid him Eraclius, a man wel-named in þe puple whom Augustin had enformed in þe weye⁸ of Crist in þe best maner. And to þis man comitted Augustin all þe charge of þat diosise, lest þan þere com ony grete causes, þat he schuld haue þe mo^r leisir to study and wrytyng. Thus er he deyid he ouer-say all his bokes and mad þese *Retractaciones*. But aftir¹² making of þat werk he mad many opir bokes wech be not touchid þerin, as a man may se in þe redyng.

[CHAPTER XLIV.]

¶ Who his cyte was be-seged of dyuers naciones. **xliiiij.** 16

At this time
Hippo was
besieged by
the Alans,
Goths, and
Vandals.
The home of
the Alans.

IN þis same tyme iij sundry naciones beseged þe cite of Ypone; þei ar¹ cleped² þus, Alani, Gothi and Wandali. These Alani dwelle in a gret cunt^r he^r in þis part of þe world cleped Europe, wech cunt^r þei calle Sithia; it is hens northest²⁰ toward Constantinople.

The home of
the Goths.

Gothi dwelled² fast by *hem*, for þese cuntres occupied ny fro þe grete flod cleped Danubius³ un-to þat cunt^r wech we clepe Denmark, for of þese Gothis cam þese Danes. 24

The home of
the Vandals.

After scourg-
ing Europe,
these people
invaded

Leaf 44.

Africa and
besieged
Hippo.

They spared
nobody.

Wandaly dwelled sumtyme in þe same place whe^r Lumbardes dwelle now a-boute Melan and Pauye. All þese puple þus gadered to-gidyr ded mech harm he^r in Europe a-boute Rome and in Ytale, and þaⁿ went þei ouer þe se in-to Affrik, and þere distroyed þe²⁸ cunt^r, and || at þe last ende of Augustin lyf, þei beseged þe cite of Ypone. Vnder þis tribulacion Augustin had ful heuy dayes and wept both day & nyth for þe myschef þat he say wech þese men ded, for þei spared no cherchis, ne prestis, ne nunnes, ne non ord^r. 32 And whan Augustin say sum deye in captiuite, sum in prison,

¹ inserted above.

² d written above.

³ us crossed through.

summe of þe swerd, and þat þe *seruyse*, þe messis, þe ympnis of þe
cherch cased, and many cherchis wē brent in þe cunt̄r, and þe
clerkis fled, so þat sacramentis wē not *zouen*, and þouȝ a man
4 wold haue hem, þere was no man to gyue hem, he seing¹ al þis,
had ful grete sorow, so þat he felt in-to greuous seknesse. But
ȝet, amongis al þis sorow he had þat consolaciōn of þe wise man
whеч saide þus: He hath no grete wisdam þat sorowith whan
8 stoncs falle, and whan þei deye þat must nedis deye. In þis
tribulaciōn he cleped his breþer in to-gidyr and þus he saide on-to
hem: Behold now, in what mischef we stand in, and I se no
remedye; God wil punisch us in þis wyse for oūr synnes. Wherfor,
12 I haue prayed my Lord þat he schuld delyuē us of pese *perelles*,
or elles send us paciens þat we may suffyr hem mekely, or elles, if
he se þat we be worþi for to haue hem lenger, I haue prayed God
þat he schal take me oute of þis lyf. This same prayer̄ þat he
16 prayed, þei prayed aff, and so on of pese iij peticioncs was graunted
him, for in þe þird month aftir þei had be-segid þe cyte, þe *feuerys*
took him so sōr þat² he was fayn to kepe his bed.

and the
services of
the church
ceased.

Augustine
prayed to
God

for one of
three things,

and in the
third month
of the siegē
he fell ill.

[CHAPTER XLV.]

¶ In what maner || Augustyn deyd, and what occupaciōn he
20 had in his last seknesse. **Capitulum xlv.** **Leaf 44,
back.**

I^N þis same seknesse of whеч he deyd þere cam on-to hym
a certeyn man, praying him in þe name of oūr Lord þat he
wold touche him with his hand, for he seide if he wold ley hand
24 up-on him, he schuld make him hool of þat seknesse whеч he had
longe bōr. Augustyn answered to hym a-geyn and seide he was
not wys in his desire, for if he had swech power̄ to make men hool
he wold rather exercise it on him-self þān on opir men. The man
28 replied on-to Augustyn in þis maner: He saide þat he had in
maner of a goostly consolaciōn, in whеч he was warned þat he
schuld go to Augustyn þe bischop, and with touching of his hand
he schuld be mad hool. Augustyn, seing þe grete feith of þis man,
32 leyd his hand up-on him & blessed him in þe name of God, and
þus was he mad hool. Thus encesid þe seknesse up-on him þat

Before he
died a man
came asking
to be made
whole;

Augustine
demurred,

but the man
insisted, and

Augustine
cured him,

¹ seying *crossed through*; seing in margin. ² part of w *crossed through*.

Augustine
knew he was
dying,

and made his
notary write
the seven
Psalms of the
Litany for
him to read.

Leaf 45.

On the fifth
kalend of
September,
he passed
away,

leaving the
church the
treasure of
his books, in
which he is
immortal.

He lived
seventy-six
years.

The Author
hopes the
gentle woman
for whom he
wrote will do
the Saint
honour.

he vnderstood wel he schuld sone deye, and be-cause he had prechid ofte sithe þat þere schuld no cristen man passe owt of þe world with-outen mornynge and compleint for defautes in which he hath falle, þerfor he mad his notari for to write him þe vij Psalmes, þoo same which we rede with þe Letanye, in a sayr parchemyn skyn, and þis was sette on þe wal a-geyn his beddis hed. Þese red he with ful gret deuocion and grete wepyng be-for his deth. And þat þere schuld no man interrupte him of þis deuocion, ten dayes be-for his deth he ordeyned þat þer schuld no man com with¹inne þe chaumbyr wher he llay but his leche and þei þat brout him mete and drynk, and all þis tyme with ful grete deuocion and mech wepyng he comended his soule to God. And þus þe v. kalende of September, with hool mynde and all þe membris of his body not hurt but hool, standyng his breþerin a-boute him, and comendyng hys soule to God, he ȝald þe goost on-to þe Fader of heuene. Thus hath he left in erde his holy foot-steppis, many men & women of his religioñ taute be his doctrine. He hath left eke grete instruccioñ to þe cherch in tresour of his bokes, þat þouȝ his body be drawe from vs, ȝet his spirit abideth with us, as þe poete wrot ful wel of all hem which leue emolliment of wrytynge be-hinde hem; rith þus he wrot in Latin: *Viuerē post obitum vatem vis nosce viator, Quod legis ecce loquor vox tua nempe mea est.* Thus mene þei in Englisch: Thou man þat passist by, if þou wilt knowe þat a clerk lyueth after his deth, That þou redist I speke, þi voys eke is myn. Augustyn lyued clerk and bischop ny xl. ȝere, alle þe dayes of his lyf, or seuenty and sex. Thus endith þe lyf of þis glorious doctour whom all cristen men ar bounde to do worchip, most specialy clerkys and lerned men þat haue grete stuf oute of his bokes to her lernyng. And as I hope, ȝe gentyl woman, ȝe schuld plese wel þis Seint if ȝe wold se his place onys in a ȝer, and þouȝ ȝe left a day in heruest of ȝour labour, he coude make retribuccion in oþer party. Thus I comende ȝou to God and me to ȝour prayeris, þat we both may com sumtyme wher ouȝ Fader is, we schal prey both **Amen.**

¹ inne wrongly written and crossed through.

LIFE OF ST. GILBERT

[CAPGRAVE'S PROLOG.]

TO my wel-beloued in oūr Lord God maystir¹ of þe ordēr **Leaf 46.**
of Sempyngham², which ordre is entytled on-to þe name
of Seynt Gilbert, I, ffrē I. C.³, amongis doctouris lest, send
4 reuerens as to swech dignyte, desiring clenness to zoūr soule and
helth to zoūr body. Now with-inne fewe dayes was notyfyed
on-to me þat þe lyf of oūr fader Seynt Augustyn, which þat
I translata⁴ in-to oūr tunge at instauns of a certeyn woman,
8 was browt to zoūr presens, which lykyl þow wel, as it is told,
saue þe wold I schul adde þerto alle þoo relygyous þat lyue vnder
his reule. But to þis I answer þat it was not my charge, but if men
like for to knowe þis mater̄ diffusely þei may lerne it in a *sermon* **His sermon**
12 þat I⁵ seid at Cambrig þe 3ēr be-for̄ myn opposiciōn, which **preached at**
sermon vnphap I wil sette in Englisch in þe last ende of þis **Cambridge.**
werk. Than aftir þe had red þis lyf of Seynt Augustyn þe sayde
to on of my frendes þat þe desired gretly þe lyf of Seynt Gilbert
16 schuld be translata in þe same forme. Thus mad he instance
to me, and I graunted both þour petyciōn, this⁶ for I wold not
frustrate him of his mediaciōn. To þe honoūr of God and of
all seyntis þan, wil we begynne þis tretys, namelych for the **This book is**
20 solitarie women of þour religiōn which vn̄neth can vnderstande **for the**
Latyn, þat þei may at vacaunt tymes red in þis book þe grete **Leaf 46,**
vertues of hēr maystyr. For hēr may þei loke as in a glasse, who **back.**
þei schal transfigure hēr soules lych on-to þat exemplary in which **maidens who**
24 þei schul loke. Of þe interpretaciōn of his name, what it schuld **know little**
mene in Englisch, for we haue it not redily in oūr bokes of **Latin.**
The meaning
of the name
'Gilbertus'

¹ *In the margin*, M. Nicholas Reysby.

² *simpyngham with e written over.*

³ *In margin, in a later hand*, John Capgrave.

⁴ MS. translata, a dotted underneath.

⁵ inserted above.

⁶ *in margin.*

'Gilbertus' contains two Hebrew words and a Latin word;

interpretaciones, we wil speke in swech maner as auctouris which dyuyde names in partes. Gyla, þei sey, is a word of Hebrew, as mech to sey as he þat passeth fro o cunt̄ to a-nothir. And ber is a welle, or a pitte, eke deruyed fro þe Ebrewe tunge. Tus¹ 4 is a Lateyn word, in Englisch a swete gumme, which we prowē in oūr encenseris whan we schal doo a special honoūr to God. Than̄d soundith his name þus on-to oūr heryng: This holy man was a walkē hēr in erde þat passed fro þe welle on-to² þe swete 8 sauour. The welle clepe I þe holy baptem in which he was wasch fro Adam his synne. The swete sauour name I þe holy opnyōnd of this man which sauoured so swetely in þis land þat it mad many men to selle al þat þei³ had and folow þe steppes 12 of pouerte. Of this sauour spak þe blissed apostel⁴ whan he saide: We be þe good odour of oūr Lord Crist in euery place, both to hem þat schul be sauēd || and eke to hem þat schul 16 perisch. To summe be we sauoūr of lyf and to summe sauoūr 16 of deth. So semyth it þat þe clene lyf of Seynt Poule, and þe deuoute preching of hym, was on-to hem which wēr chose to be sauēd a sauoūr of euyr-lasting lyf, & to hem þat wēr reprobāt a sauour of euerlastyng peyne. All þis is seid to acording of 20 Seynt Gilbertis name þat al his lyf from his baptem on-to his deth ran in swech a swete sauoūr þat ȝet at pese dayes þe deuoute virgines of his ordre beren witnessē þat of þe rote of his doctrine sprange all pese fayre flouris of virginite. This is þe preamble 24 or elles þe prologe of Seynt Gilbertis lif, which lyf I haue take on hand to translate out of Latyn rith as I fynde be-fore me, saue sum addicionis wil I put þertoo which men of þat ordre haue told me, and eke othir þingis þat schul falle to my mynde in þe 28 wrytyng which be pertinent to þe mater̄.

and is descriptive of the Saint's life.

Leaf 47.

This 'Life' is translated from the Latin, and contains besides matter which the author has learnt from his fellows.

[CHAPTER I.]

capitulum p^m.

Gilbert's birth-place. His parents.

THIS man was bore in þat same place cleped Sempingham. His fader was bore in Normandye, his modyr lady of þis 32 place be-fōr seide. His fader̄, as þei sey, was a knyte of Normanye

¹ Thus *in text*; tus *in red in margin*. ² added above *in red*.

³ i added above.

⁴ *In margin in red*, 2 Cor. 2.

4 which cam in-to pis lond with Kyng William at || þe Conqwest and weddyd þe lady of pis place, so þat þe heritage Seint Gilbert was very eyer of pis possession & of many othir. That pis is
 8 4 likly to be soth, I a-legge a testimonie which I haue be informacion of my Lord Beaumont, Ion, þat now lyuyth. He seide þat his kynrod cam first out of Frauns with pis same Kyng William, and on of hem, a notable knyte, weddid þe lady of Folkingham
 12 at pat tyme, and so of heṛ issewe cam all þe Beaumontis þat haue be sithe. Swech many othir myth we reherse & make þe boke ouer longe and tedious to þe redeṛ. Than was pis man medeled with too blodis, Norman of þe fader side, Englisch of þe moderis
 16 side. What auctoris write of þese too naciones & what comendacion þei reherse of hem is pertinent to sette heṛ in magnyfyng of pis man. The Normannes, þei sey, þei cam fro Norweye &¹ conquered þe lond wher þei dwelle, a puple gentyl of condicion, wise and
 20 redy in batayle & grete tilleres of corn. The descripcion eke of pis nacioṇ must mech a-corde her-to, be-cause þei conquered us and at pis day heṛ succession dwellith with us. So semeth it þat pis man was not bore of² no wrecchid nacioṇ, ne of no seruage,
 24 but of puple gentil & fremanly & large, both on þe fadir side and || þe moder. He was in his ʒong age, and in his simplnesse ful gracicus lich on-to Iacob, whom for his clenness & innocens þe modir Rebecca, þorw inspiracion of God, preferred to be lord
 28 of all his breþerin, lich as pis man is preferred to be maystir of al pis religioṇ. And also, as it is seid in þe bok of Iob³: The lampe which was despised in þe poutes of rich men was arayed agayn a-nopir tyme; in which ʒe schal vndirstond þat
 32 þe poo vertues which grew with pis child in ʒong age, þaṇ despised of þe world, were ordeyned for to be hald in moṛ reuerens in tyme comand. He was at pat age set to skole and lerned groundly in poo scienses which þei clepe liberal, as gramer, retorik, logik and swech opir. But his corage at þat tyme was moṛ enclnyed to lerne good maneris þaṇ sotil conclusiones, eke be-cause aftirward þat he was ordeyned to be a techer of vertuous lyuyng, it was conuenient þat he schuld first be a disciple in þat in scole of

Leaf 47, back.

As the Lords Beaumont came of two bloods, Norman and English.

so did Gilbert.

Characteristics of the Normans.

Leaf 48.

In his youth Gilbert was gentle,

destined to lead men.

When young he went to school and learned the sciences.

¹ written above.

² part of w crossed through.

³ In the margin in red, Iob 12.

He was free from the common vices of children.

honestie. In al his 3ong age was he clene fro swech vices as childyrn vse, as lying, wauntown ragyn, and opir stynkyng condicions. Euene þanð be-gan he to be lich a religious man, to wech lyf he was applied be God. For in all his lyf, as þei here witnesse þat sey his *conuersacion*, touched he neuer woman. Touchyng || clepe I vicious handelyng in þe selue or ellis swech maner circumstauns of bodely *aproximacion* be wech ony man myth deme cuele.

Leaf 48, back.

8

[CHAPTER II.]

cap. ij.

In his young age he followed the rules of religious life.

He taught children spelling, &c.,

and playing.

He was like

Leaf 49.

Athanasius, who, in his childhood,

baptized heathen children.

IN þat same seculer lyf and in þat tendyr age, he folowyd, as he coude and myth, þe reules of religious lyf, and to hem all of wech he had ony power he ful benyngly gaf example 12 þe same reules to folow. For first was he a maystir of lernyng to þe smale petites, swech as lerne to rede, spelle and synge. Tho childyrn þat were vndyr his disciplyne he taute not only heþ lessones on þe book, but be-side þis, he tawt for to play¹ 16 in dew tyme, and here playes taute he þat þei schuld be honest and mery with-uten clamour or grete noyse. For þouþ he had not at þat tyme experiens of þe good customes wech be vsed a-mongis religious men in monasteriis, 3et had ouþ Lord God 20 at þat age put in his brest þese holy exercises, for he taute² þoo disciples þat he had to kepe silens in þe cherech³; all an on ouþ to go to bedde & eke to ryse⁴ to heþ⁵ lessones; all wente þei to-gidyr to heþ pley or ony opir þing. His moost labour and grettest⁶ 24 desir⁶ was to wynne soules to God with word and eke ensauple, for þe best sacrificise on-to God is þe gelous loue of soules. Lich on-to þis man was þe holy Athanas in his 3ong dayes,⁷ || þat same Athanas wech mad *Quicumque Vult*. We rede of him þat in his 28 childhod he wold gader to-gydyr many childyr of his aqweyntauns, and lede hem to þe watirside, and þis was at grete Alisaundr. Than wolde he enqwyre of hem wheythir þei were cristen or nowt, and if þei wer not cristen, he made his felawis, as in game, 32 to make þe child naked & so dippe him þries in þe cold watyr,

¹ C. 29 play.

² C. tawht.

³ C. chireh.

⁴ C. ryse.

⁵ C. there.

⁶ C. desyere.

⁷ þat crossed through.

he standing sadly and saying þe very sacramental wordis of baptem. This noyse cam to þe bischoppis ere, wech at þat tyme hite Petyr; he sent aftir þe childyrn and enqwyred of hem what

4 Athanas saide on-to hem, what þei answered, vnder what forme he wasched hem, and ¹ when he sei þat ¹ all þing was doo rith as þe cherch vseth, he determyned þat þo childyrn weþ baptizyd, notwithstanding þat it was doo in pley, comaundyng his prestes

8 to take þe childyrn and sey ouyr hem ² þe opir orisones wech þe cherch vseth. Al þis is seid for ouþ Gilberd, þat in so þong age had so sad condicionis and so grete þel to lede soules to heuene. Whan he was promoted to þe ordre of presthod and had

12 soules in gouernauns ³ and eke had receyued power to make ministracion of þe goostly giftis wech be vertue of oure Lordes || blod ar left in þe cherch, þan, as a trewe steward of his Lordes tresour, he departed his Lordes whete to hem þat dwelle in þe

16 household of ouþ feith, to ech of hem as it neded. Þat is to seyn, þe word of good exhortacion was not hid in him, but he delt it oute frely to hem þat wold lerne. For his auditorye was so endewyd with lernyng þat it sempt in all heþ gouernauns þei had

20 be norchid in monasterye amongis þe seruauntis of God. Thei vsed non insolent drynkyngis ⁴, ne no longe sitting þere, ne ⁵ vsed not to renne to wrastillingis, beþ-baytingis and swech opir onthrifty occupaciones, wech summe men now on dayes preferþ be-for dyuyn

24 seruyse; this used þei nout, but þei used to pray deuoutly in þe cherch, to pay treuly heþ tythes, to walk a-boute and visite pore men, to spend heþ good in swech weye as is plesauns of God and coumfort to pore. Who-so had seyn hem ⁶ with-inne þe cherch

28 he myth sone discerne whepir þei weþ Gilberd parischones or nowt, he had tawt hem so wel to bowe heþ bakkes and heþ knes to God and so deuoutly to bid heþ bedes.

When he became priest,

Leaf 49, back.

he was a true steward of his Lord's wealth.

His people went to no vain wrestlings and bear-batinge,

but paid their tithes,

and behaved devoutly.

[CHAPTER III.]

cap. tercium.

Gilbert was first in the household of

32 **I**N his first promocioun he was in houshold of þe bishop of Lincoln, cleped Robert Bloet. Thidir was he || drawe first

Leaf 50.

the Bishop of Lincoln,

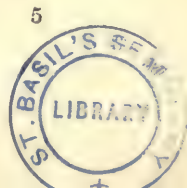
¹⁻¹ C. 29 b. what he sayde þat þus: in our MS. a d has been erased after sei.

² added above in red.

³ C. governans.

⁴ MS. drynkyngs, with gis written over last syllable. ⁵ inserted above.

⁶ C. 30. them.



& mad a chapeleyn half ageyn his wil, for he was special with þe lord, & to him was comitted to ransake all þe greuous crimes or synnes þorw-oute þe diosise, he to correcte aftir his discreciõ. For he was a general iuge, as it semeth, to make his remissiones 4 and *comminaciones* rith as he list. In all þis astate he was not proud of beryng, ne founde in no costly aray, but þe heyer he was in dignite þe lower was his soule¹, for in all his mevyngis no-þing seculer, but lych a chanoõ reguler or a cloystire, semed he euyr. 8

In so mech þat whil he was in þis seruyse in court he fastid gretly, he wook² as to opir mennys wakyng *importably*, prayed euyr, and eke opir goostly³ *exercises* wer neuyr left behynde. He was so wel occupied in þat administracion þat he wold compleyne of him- 12 selue aftirward⁴ whan he had begunne þis religioõ, þat he was moõ parfit in lyf be-for þat *conuercion* to religioõ þan he was aftyr, notwithstanding þat aftir tyme he had take þis holy habite he was enmye grete I-now on-to his owne body. But þat he dyde lesse 16 penauns to his body aftyr he had take þe religioõ, it is not to aretten to slaught and necligense, but rather on-to charyte, wech entendith moõ to opir mennys profith þan his owne. ¶ So rede we þat Seynt Martyn had lesse vertue 3oue on-to him after his 20 promocioõ to þe bischoprych þan he had be-fore. This man wech we talk of now, be-for all vertues loued poueite, for a grete and a good archideconry profered to hym be þe same bischop Robert, he fully refused. For he wold sey sum-tyme þat þese benefices of 24 grete expense be often-tyme a redy way to losse of a mannes soule. For wech cause all þe goodes wech left of his benefises be-side his necessarie lyuyng, he gaue it frely on-to þe profite of pore men. Whan he was oute of his owne possession he receyued euyr Crist 28 as his gest in faderles childyrn, in widowis, in elde folk, in seke and feble, whom he susteyned with his propir goodis, and eke with þe cherchis *prouentis*, clad hem & fed hem. And þat he schuld go⁵ on-to þe grettest summe of *perfeccioõ*, all þat he had he gaf 32 to pore men swech as he, þorw þe inspiracioõ of ouõ Lord, had chose and made to lyue in wilful pouerte, wech⁶ he-aftr for his temporal goodys þat he spent in worchip of ouõ Lord, schuld

where he was a judge of crime.

Here he led an austere life,

even more so than after his conversion.

This was due to his charity, Leaf 50, back. as with St. Martin.

Gilbert refused an archdeaconry,

and helped the afflicted.

¹ sole in text; soule in margin.

² exercise, dotted beneath.

³ added above in red.

⁴ C. 30 b. woke.

⁵ he crossed through.

⁶ schuld crossed through in red.

receyue him¹ in-to euyr-lastyng tabernacles, as þe gospel berith witesse. Thus, of trewe dispensyng of worldly goodes and grete loue which he had to soules, he was worthi || of oūr Lord to receyue **Leaf 51.**
 4 a dobyl reward.

[CHAPTER IV.]

cap. quartum.

THO he þoutz a-mong opir þingis þat virginite was a grete
 8 astate, on of þe grettest vertu þat may plesse God,
 he ordeyned first seueene maydenes which, be his teching, wē He took seven maidens and shut them up from the world,
 inflaumed² with þe loue of God, þat þei schuld be sperd up fro
 þe vanytes of þe world and serue oūr Lord in qwyete contem-
 12 placyoñ. So vndyr þe wal of þe chereh of Seynt Andrew he mad
 hem celles wher þei myte prey and haue parte eke of all dyuyne giving them cells by St. Andrew's church, and appointing women and religious men to tender them.
 seruyse, both in seying and in eryng. Aftir þat he ioyned on-to
 16 hēr seruyse opir certeyn women þat wē not letteryd, and men
 eke þat wē conuerted to religioñ, but no clerkys; þese alle wē
 ordeyned to þe seruyse of þe forsaid virgines. Aftir þis don he
 ordeyned certeyn clerkis, letterid men and boundyn to streyt
 reules, þat þei schuld haue þe gouernaunce of all þis puple forseyd. Then he appointed clerks to govern them.
 20 On-to þese alle ordeyned he mete, drynk, cloth, and opir necessaries
 of his rentys and of opir good lefully goten. To hēr soules eke
 ordeyned he goostly mete, on-to þe nunnes þe reule of Seynt
 Benedict, on-to þe clerkys þe reule of Seynt Augustyn, be-side The nuns were under St. Benedict's
 24 þese certeyn institucionen he ordeyned, as þe holy a||noyntyng
 taut him, which be þe Holy Gost is sent fro heuene. Thus he
 sette hem lawes medeled with swech attemperauns þat a-mongis **Leaf 51,**
 dyuers kyndes, dyuers habites, dyuers degrees, he exorted hem in **back.**
 28 oūr Lord þei all schuld haue but o soule and on hert fixid in God. rule; the monks under St. Augustine's.
 What schal we sey mōr of his congregacionen? Be-side þe elmesse- He made
 houses which he mad for pore men, for seke men and women in alms-houses,
 languōr, for misellis, for wydowes, for faderles & modirles, which
 32 houses he sette in dyuers degres and in dyuers disposicioñ, be-side
 all þese, he edyfyed in his lyue þirtene conuentual cherchis with all and built thirteen conuentual churches.
 opir houses pertinent, foūr of chanons dwellyng be hem-selfe, nyne
 of nunnes with hēr breþerin and clerkys, & persones þat wē

¹ added above in red.² MS. infalaumed; a dotted beneath.

onlerned ordeyned to seruyse of þe nunnes, as we seid be-fōr.

At his death he left nearly 2,200 religious folk, and might have made more monasteries had his conscience let him.

Leaf 52.

And verily, as we suppose, he left at his deth swech persones dedicate to God vp-on too þousand too hundred, be-side hem þat wēr dede er þat tyme he passed from vs. And many moo monas-⁴ teries myth he a mad, ne had be þe streyt consciens which he had in receyuyng of worldly good, for with ful gret dreed and mech heuynesse receyued he worldly rychesse which was profered him; sum-tyme was he compelled || for to take þo ȝiftis; summe-tyme he⁸ refused hem, so was honest pouert roted in his hert and so wel beloued. Thus semeth it þat he was sette in þe mene weye, as was Salamon þat sayd on-to God¹: Gyue me, Lord, neythir rychesse ne pouerte, but graunt me swech þing which is nedful on-to me. So 12 þis man had desire to þe mene, nepir to be rich, ne for to want, but to haue swech þing as was necessarie to þe² grete noumbyr newly gadered be him, þat þei schuld not fayle of hēr dayly prouysion. His purpos was euyr to dwelle a-mongis hem þat wēr meke, þerfor 16 it plesed oūr Lord for to heyne him þat him-self so lowed.

God exalted him for his meekness.

[CHAPTER V.]

cap. v.

His fatherliness is known throughout England.

His seed has increased, by reason of his virtuous life.

Leaf 52, back.⁶

WHO þat he be-had in his prelacye and who faderly he was at al tymes on-to his subiectis, I suppose, veryly, þat it is 20 now not onknowe on-to al þe kyngdom of Ynglond, in so mech þat his childyrn be so encreded and growen to swech a noumbyr as we may se at³ eye, þat rithfully we may applie þoo wordis of scriptūr to him which wēr said to Iob⁴: Thi seed, he said, schal be 24 multiplied and pi kynred encreded as herbes on þe erde. This multiplying of his religion, þe wise men þat lyue now suppose veryly it be⁵ þe myracle of his good lyf. || The man stood in a manēr of merveile to aff þat knew hym for þe grete prerogatif 28 of good dedys with which he was endewed, eke for þe new plantes of mercy and charite which he had griffid in þe gardeyn of Cristis

¹ In margin in red, Prouer. 30.

² inserted above.

³ þe crossed through.

⁴ In margin in red, Iob 5.

⁵ be veryly crossed through in red.

⁶ The embellishment of capitals in red is omitted from this and the following page.

cherch, more-ouyr for þe grete multiplying and wise gouernauns of þe same. For He þat pored wisdam in his breest for to pinke and to begynne swech þingis, He gaf him vertue in þe administration & conseruacion of þe same. It is open at þis day what ^{His holines is known openly;} cunningg Seynt Gilbert hadde & what holynesse, for and pese giftes had not com fro God, þer schuld neuyr a risen on-to so parfite an ende, for þe man tawt no-þing but þat he ded, for in al ^{he did all that he taught.} his lyf his doctrine was accordyng to his werkys; his holy doctrine expressid his clene lyf and his holy lyf brout his doctrine on-to effecte, þat is to se, a parfith ende. Aftir tyme þat he was preferred to haue gouernauns in dispensyng of Goddis giftes, he ^{He was a pleasant man,} ded þe part þat longed on-to his office, he left rith nowt þat longid on-to his goostly helth or elles to þe charge þat longed to gouernauns of his breþerin. The man was plesaunt and mery, wys in wordis and of vsed eloquens fulfillid, hauyng no-þing in his ^{Leaf 53.} wordes þat was likly to be lakkid, wherfor̄ || with grete reuerens was he be-loued both of his owne familiar puple and eke of straungeres. In all his behauyng owtward he was conformed on-to his breþerin; he was, if I schuld not lye, þe forme & þe ^{the perfect example for his followers,} exauple in which þei myth loke for to transfigū her lyf to þat exemplarye. Meke he was a-mongis hem as on of hem, as it is seyð in Salamon: A prince haue þei mad þe be with hem as on of hem; ¹ for al þat euer he comaunded his subiectis to do he fulfillid ^{not different from them in clothes or food.} him-self; his cloþis wē not whiter þan̄ opir of his felawes; his mete was not dite mō deliciously þan̄ ² it was for couent; he had no special chambir for to slepe in, but in þe dormytori he took his rest; his bord was not owt of þe refectory, lest þat gestis caused ³ it. In his ridyng had he no costful hors, no wastful aray, not many hors, ne many *seruantis*, but on of þe on-lernd of his ordre and too of þe clerkis which schuld be pryuy and se al his conuersacion, at all tyme þei went with him. In his rydyng he spent ^{When he rode he told no vain tales by the way.} not ³ þe tyme with veyn tales or flyyng tydyngis, but with Psalmis and orisones sewe he at þe weye, euyr hauyng a purs redy to gyue elmes to pore men which þat he mette. His In to which he schuld come was stuffid with || habundauns of vitaile ful discretly ⁴, ^{Leaf 53, back.}

¹ a crossed through.² MS. þat.³ inserted above.⁴ 1 written above.

His inn was
free to all.

nowt only for him-selue but for hem þat wold ask it and had nede perof. At mete was he myri; he talked mō þan ete, and with solacious countenauns wold he glade his gestis.

[CHAPTER VI.]

Cap. vj. 4

He accused
himself of
over-eating,
when he had
eaten little.

HE wold compleyne sumtyme whan he roos fro þe bord þat he had synned in vnmesurable etyng or drinkkyng, whan þei þat wē *conuersaunt* with him ¹ had *merueil* ¹ who þat a man myth lyue with soo litil mete or drink; whan he schuld sitte to ete ⁸ often-tyme he wold wepe for be-cause, he seyde, þat oure nature euery day is compelled of very nede to receyue mete and drynk þat he fayle not. Fro flesch and all þat longith to flesch abstined he euyr, lest þat he wē sek, þan̄ þorw counceit̄ of his frendis he ¹² wold ete sum. Fysch ete he þorw þe zere, saue in Lenton̄ and in Aduent, þan wold he non ete; his mete was þan̄ wortys, letuse and oþer herbes, which he ete as þei had be delicasises; whan he was febil þei wē fayn to dite him fisch in swech maner þat he ¹⁶ knew it nowt. This did his *seruauntis* for pite of his febilnesse and whan his mete cam be-fore him þe first part wold he gyue to God, which was bōr to sum pōr man; ny al þe oþir del departed he on-to hem which soten a-boute him. In his refecciōn he took ²⁰

He gave the
first part of
his food to
the poor.

Leaf 54.

He worked
after eating,
and read.

He wore the
same clothes,
Winter and
Summer.

It was
wonderful
how his old
body liued.

mōr || heed þat his soule schuld be fed with holy scriptū þan̄ his body with delicat metis. Aftir mel wold he haue sum bodely labour̄, and þan̄ rede and pray, and so occupie his tyme. Thorw-oute þe zere was he clad equally; he wered no mo clothis in Wyntir þan̄ ²⁴ in Somyr; with o cote ² he went ² and no more, for fures wered he neuyr. Thou schuld had *merueyle* if þou had seyn þe *membres* of þat eld body, who þe bones and þe skyn myth vneth hange to-gidir, his schulderis croked, his teth oute of þe mouth, who þat swech an ²⁸ eld body myth lyue whan alle hete was drawe fro him, both natural and accidental, þat for discourmfort sumtyme his body was ny contract. Be-twix þe lynand and þe hayir he chase þe mydwey, and al for he wold haue a conformite be-twix his subiectis and him, ³² and eke for he wold fle þe veynglorie of þe world which make men

¹⁻¹ in margin.

²⁻² written above in red.

- ofte to lose he^r mede. This myd wey clepe we, þat he vsed, wollen cloth next his body, for hayir wered he non, ne lynand wold he non were. Whan he was compelled¹ be þe prouocaciōn of natu^r
- 4 to go to bed and² to rest he wold sey first certeyn Psalmes which he knew of³ vse, first for him-self and for his breþerin, það for kyngis and bischoppis, and all⁴ cristen folk. This was his || vsage, at seuene of klok he wold go to rest; seldom wold he ly on his bed,
- 8 but he sat⁵ peron comounly. His clopis wech he wered on day he put hem not fro hym at eue, but lay with hem al nyth; ne vndir his hed wold he no pilow haue, so þat whan he slept his hed hing down with-ouen sustentacle and touchid sumtyme his brest.
- 12 We rede in þe elde faderes lyues of Egipt þat þei cleped slep he^r enemy be-cause at þat tyme, as þei þoute, þei sesed fro þe seruyse of God. So ded ou^r Gilbert, as I suppose; he wold not ly soft þat he schuld not slepe longe, for þei þat haue mech mete must
- 16 haue mech slep. And þerfor þat on-mesurable diete & þat diurne slepe was forbodyn be Crist whan he saide to his aposteles⁶: Be-wa^r, he said, þat þou^r hertes be not greued with ouer mech mete, or drynk, or slep. On his bed had ou^r maystir Gilbert no clopis but
- 20 of wolle and no bolstering but strawe. Whan he was sette þere onys schuld⁷ no man he^r him speke a word tyl in þe morownyng.

He wore
woollen cloth
next his body.

He said
Psalms before
resting.

Leaf 54,
back.

He wore his
day-clothes
at night, and
had no pillow.

Christ
forbade
much sleep.

[CHAPTER VII.]

cap. vij.

- 24 **A**FTYR þat laudes we^r said in the cherch þan wold he reherse certeyn seyntis lyues; þan wold he sey certeyn orisones⁸ for hem þat a^r ded and assoyle hem; after þis wold he mak a meke and || a long confessiōn, not only for him-self but for all his, asking of his breþerin of all his defautes forgyuenesse, and he
- 28 assoiling hem all and gyuyng hem all his blessing lich as Seynt Iob ded þat euery day offered on-to God for helth of his childyrn.⁹

After Lauds
Gilbert
relearsed
saints' lives,
and made his
confession.

Leaf 55.

¹ d written above.

² not clear in text and re-written above.

³ a character crossed through.

⁴ his breþerin crossed through.

⁵ sad in text; sat in red in margin.

⁶ In margin in red, Luc 21.

⁷ d added in red.

⁸ s added in red.

⁹ In margin in red, Iob i.

He was never
idle.

This maystir Gilbert was neuyr ydil, but al þe day occupied, eythir
in redyng, or in orison, or in lesson, or in contemplaciōn, or in opir
holy werkys, now and now chaungyng fro on to a-nopir, aftir tyme
and leyser þat he had. And þouȝ he had mech to do ȝet went he 4
fro no mater̄ til it hadde a parfith ende, ne he letted neuyr no
circumstauns of his perfeccioñ for ony straunge mater̄, þat is to
sey, for no temporal profith he putte not Goddis seruyse behinde¹,
ne þe holy obseruaunces which longed to þe cloyster weȝ not lettid 8
with besiuense which was oute-ward. In compassiōn he was² a
fadyr to all men, in contemplaciōn moȝ suspense þan opir men.

He wept in
the singing
of Psalms.

Often wold he wepe in ympnis & Psalmys redyng, and in þe swete
songis of þe chorch whan he herd þe melodye, so was his soule 12
repleschid with swetnesse, but ȝet had he moȝ delectaciōn in þe
wordis það in þe notes. And a-geyn þese veyn þoutes þat come
sodeynly on us, avoyding þe swete deuociōn þat we wold haue,

Leaf 55,
back.

a || meruelous vsage had he. For in-as-mech he knew wel þeȝ 16
myth no man want hem, he sette certeyn merkys of his fingeris and
his ioyntis in what place of þe Psalme he was, þat sone aftyr þe
temptacion was voyded he myth retorne a-geyn on-to þe same place
of his orison. And ȝet moȝ-ouyr, þat he schuld fulfill al rith- 20
wysnesse, he chase on³ of his subiectis whom he knewe be þe
Holy Goost þat he schuld succede in his office aftir his deth.
This man chase he specialy, and to him he mad his profession and
permitted his stabilnesse on-to þe hous of Sempingham, and so 24
of⁴ þis same mannes handes took Gilbert þe habite of profession.

He chose one
of his people
to succed
him.

What constans and manhod was in þis mannes hert is ful manifest
in too mauēȝ þingis. On is þat þe grete causes he went a-boute he
sped hem wyth-outen ony vexaciōn or perturbyng of soule. A-nopir 28

He forgave
all wrongs.

is þat alle þe wrongis which were⁵ do to him or his at þat tyme,
he bare hem so paciently þat he was neuyr mevid for hem. Be-side
all þis vexacion þat he had owtward, þere was a-noper þing which
stood nyher his hert, þe grete besiuense in spirith, for þo houses 32
which he had rered, for þe soules which he had gadered, for þe
grete fere þat he hadde þat he schuld heȝ || no euel tytandis of
hem. And whan it happed þat ony euel report was mad he wold

Leaf 56.

¹ written above.

² MS. a a fadyr; perhaps as a fadyr.

³ MS. of his of his, the first two words crossed through in red.

⁴ MS. þis þis, the first crossed through.

⁵ written above.

blisse God, and speke sum mery wordis and turne all in-to solace. He brushed aside evil report,
 He loued treuth and rithwisenesse so wel þat when he was vexed
 with ony materis, eythir with-oute þe religion or with-Inne, he
 4 wold sey sumtyme he had leuer chese to be exiled, or elles his
 prote to be cutte, þan he schuld suffir in his tyme þe lawes of þe
 cherch & þe good customes of religion schuld fayle. and insisted
 ever on the
 laws of the
 Church.

[CHAPTER VIII.]

cap. viij.

8 **I**N þe last ende of his age, not-with-stande þat he was blynd, Though he
 3et þe grete strength of his soule was not apeyred, for as was blind in
 grete zel and as grete bysynesse had he at þis age to encrease of his old age,
 religion and snybbyng of vices as eyr had he in his 3ong dayes.
 12 His witte as fresch, his vnderstandyng as redy, his mynde as tow, yet he
 his reson as clene were at þat our, and all opir þingis þat longe to possessed all
 þe soule as eyr þei were, which was merueyle to se¹, specialy in his other
 a man þat hadde a hundred wyntyng in age². He myth he³ with þe faculties.
 16 best. His tonge fayled not of his office. His hand qwaked not
 with no palesye. His feet we⁴ stabil to be⁵ his body, and his⁶ opir
 membris. Non of hem denyed his seruyse || to þe body; lych Leaf 56,
 he was on-to Caleph or Moyses, which too at grete age had þe vse back.
 20 of all he⁷ membris, saue þis differens is pere, þat þis man had lost
 his sith. It is worthi⁸, as summe men pink, þat þei which serue
 God with dew obediens schuld haue he⁹ membres obedient to hem⁵.
 For in þe mynde of þis man of which we speke now was ful grete
 24 hete⁶ of charite, both on-to God and to all men, for in his hert Crist
 wanted neuyr, men myth know be his mouth which was eyr
 spekyng of Crist. Eke his tonge and his handis we⁷ euer redy to
 help of his neybouris. This was þe cours of his lyf; þis was þe
 28 maner of his lyuyng; þese be þe experiment of his vertues; þese
 be þe good aray of his tecches with which he was magnified with
 grete men; for in vertu he was gretter þan þei, and nowt only was
 he folowe⁸ of þe blissed lyf of religious men, but he had a lif in
 32 him-self which religious men may folow: let se what man at þoo
 dayes was so commendable of good⁷ werkis þat he myth be set as
 He was ever
 ready to
 help his
 neighbours.
 He was a
 paradigm to
 his followers.

¹ C. 32. for to se.² C. wyntyng of age.³ C. for to bere his body and all his.⁴ C. wordy.⁵ C. them.⁶ C. hete omitted, and grete appears greme.⁷ we crossed through.

He was
better than
other men,

Leaf 57.

and he was
honoured
by all.

equal to þis man; what man coude now gader so grete richesse with swech¹ pouerte, 3et² most merueyl of all, a seculer man, dwellyng in court, seruyng in court, and newly drawe oute of þe world, which
 ¶ lerned neuyr of no man þe reules swech as³ longe to þe monasterie, 4
 þat he schuld⁴ be parfite so sone and so sone knowe þoo reules⁵.
 Moꝛ-ouyr þat he schuld⁶ make reules in which so many persones⁷
 schuld⁸ rise to parfitesse, of þis had men wondyr. Wherfor þis
 man for his holynesse was beloued⁹, and for his magnificens stood⁸
 in merueyl¹⁰ to men, but both to God and man he stood in grete
 worship. Kyngis and princes þei honoured him, bischoppes and
 prelates þei receyued him ful deuoutly.

Þei þat weꝛ ny him and eke þat dwelt fer fro him, þei loued¹²
 him, and shortly to sey, al þe puple held him in grete reuerens.
 Eke þe vertu of ouꝛ Lord which gaue him al þis grace added
 þerto ful grete ioye, for he þat sette all þese good werkis in him
 mad þe same werkys to schyne with vertues. 16

[CHAPTER IX.]

cap. ix.

Though these
are not the
days of
miracles,

AND þouȝ¹¹ it be so þat þese dayes be not vsed with myracles as
 þe former dayes were, in¹² which weꝛ doo many myracles,
 for as þe¹³ Psalme saith, we se now no toknes, now is þere no²⁰
 profete for to telle us what schal befall; and þouȝ it be so þat
 Seynt Gilbert be moꝛ worthi to be in worchep for his merytory¹⁴
 dedes þan for doying of myracles, 3et on-to þe wytnesse of his good
 ¶ werkys, be-side þe grete bysynesse he had in wynnyng of soules,²⁴
 which is of moꝛ vertu þan curyng of bodies, 3et were þere, þorw þe
 grete merit of his holy lyf, doo many toknes þorw which his doctrine
 was commended and his holynesse confermed. And euene as þorw
 his wordis and his dedes þe rudeness of many a soule was reformed,²⁸
 rith soo be þe touchyng of his cloþis, his hosen, or his girdyl, or
 swech opir¹⁵ þingis which¹⁶ he touched his lyue, many a body was

Leaf 57,
back.

yet many
deeds were
done through
his holy life,

and by his
vestments.

¹ C 32 b. such.

² C. 3et þe.

³ C. as omitted.

⁴ C. chulte.

⁵ C. reules þer-of.

⁶ C. chulte.

⁷ final s added above.

⁸ C. schulde.

⁹ C. beloued.

¹⁰ C. grett [mer]ueyl.

¹¹ MS. þow dotted under and þouȝ written above.

¹² inserted above.

¹³ spl crossed through in red.

¹⁴ first y inserted above.

¹⁵ MS. opir, s crossed through and r written over in red.

¹⁶ in margin.

restored to helth aftir þe feith wech þei put in him. Theſe
 was bred kept sextene ȝere aftir his deth, on-corrupte, on-mouled,
 wech he blessed and sent to a¹ deuoute woman wech asked þat
 4 in Goddis name, of wech bred many men haue ete and be holed
 of dyueris seknesse. Thus aftir he had fulfillid þe grete merites
 of his perfeccioṅ and² sette in a parfite stabilnesse all his congrega-
 ciones, eke whan ouſ Lord had disposed to rewarde his laboures
 8 with euerlastyng ioye and þe tyme of his clepyng was ny, he
 be-gan to wax more feble þanṅ he was wone to be and sayde on-to
 his bretherin he schuld not long lyue with hem, for þat þe membris
 of his body be-gan to fayle, and nature, wech is propicius to helth,
 12 had withdrawe sum-what³ || hir fauouſ. Thus, seknes growyng, and **Leaf 58.**
 age of an hundred ȝere touching, he was in party compelled for to
 passe fro þis lif in wech he was gretly broken for penauns wech
 he had þolyd in Goddis seruyse, but ȝet were all his⁴ membres
 16 hool as we saide be-fore, saue his sith. Tho sent he letteris on-to
 all þe cherchis of his order, in wech he notyfyed on-to hem þat his
 day was come in wech he schul leue his body here and goo to
 Goddis mercy, praying hem deuoutly in þoo same letteris þat þei
 20 schuld recomende his soule⁵ with heſ prayeris to God, most specially
 at þat tyme whan it schuld forsake þe body. Eke in þoo same letteris
 he gaue Goddis blessing and his⁶ to alle⁶ þat aftir his decese⁷ schuld
 loue þe ordre and kepe þoo congregacionis in parfith loue and
 24 charite, and defende þe same ordre fro heſ enmyes. More-ouyr to
 alle þat þis⁸ comaundment fulfillid he sent plener⁸ absolucioṅ of all
 þoo defautes in wech þei had trespassed eythir a-geyn þe reule or
 his institucionis. And in þoo same letteris he wrot on-to all þoo
 28 þat in þe order schuld make ony discord or ony scisme þat þis
 present absolucioṅ schul neuyr fauouſ hem, but þat þei schuld
 knowe hem-self, but if þei ded penauns þat þei weſ reprobat of
 God. ||

Some of his
 bread was
 kept sixteen
 years, and
 many were
 healed by it.

Leaf 58.
 Finding him-
 self growing
 feeble,

he sent letters
 to the
 Churches of
 his order,
 saying that
 he was near
 death,

and giving
 absolution.

¹ written above in red. ² St sent crossed through. ³ what in margin.

⁴ þoo crossed through in red and his written above.

⁵ inserted above in red.

⁶⁻⁶ inserted above in red.

⁷ MS. dicese, e written over in red.

⁸ inserted above in red.

[CHAPTER X.]

cap. x.

Leaf 58,
back.

When near
death he was
at Cadney,

and was
removed
secretly to
Semping-
ham, lest his
body were
arrested.

All the
leaders of his
order went
to him,

Leaf 59.
and were
blessed.

His successor
was with him.

What he said.

THUS whan þe tyme was come in which þat holy soule schuld leue þe In of his body¹; in þe nyth in which our Lord² Ihesu was born, it happed him to be at a hous of his in a ylde, which 4 hous þei clepe Cadney, for in þat same hous at þe beginning of his seknesse he receyued þe sacramentis of penauns and of hositt, and þus many dayes aftir þat abode þe tyme assigned be our Lord in which his soule schuld passe fro his body with gre[te] auysement 8 and ful ryp deuocciō. Thoo þei þat weŕ with him, his chapeleynes and breþerin, þoutz þei wold remeve him fro þat place, for if it so happed þat he had dyed þeŕ, þei weŕ a-ferd þat sum man of gret myth wold a-reste þe body be þe weye in his caryage and take here 12 tresour from hem. Therfor þei caried him whil he was on lyue be othir weyes þan þe comown weye, and browt him to Sempyngham, for it was conuenient, as hem þoutz, þat his body schuld ly þeŕ which he had sette a place, hed of all his monasteries. And in 16 þis space fro Cristmasse tyl þat day which he dyed³ our Lord graunted him swech a space þat all þe souereynis of his ordŕ and all þe prouostis of his cherchis myth come and visite him, for so þei dede come on-to him and eke many a || disciple of his, for þere 20 had þei his blessing and noble exhortaciones of pes & vnite of þe rigour eke and þe hardnesse of þe ordir, who it schuld be kept aftir his daies, and þus instruct þei went hom fro him. The last day of his temporal lyf, whan all were owt of þe hous, he sat be his 24 beddes side, he þat was successour in his office, takyng heed at him what he wold comaunde. And aftyr he had long be stille in silens as man þat schuld sone passe, he, no man seand, no man herand, but with þe Holy Gost replet, þus spak in þe goost. For 28 þouz his bodyly⁴ sith were rest fro him, zet vnderstood he in his soule þat his successour was ny him, wherfor þese wordes of þe⁵ Psalme, distinctly, openly, and wyth sad auysement he sayde in þis wise: He departed, he gaf to pore men. And þanne he rehersed: 32 He departed to many men. He gaf, and not seld, to pore men, not

¹ MS. soule, with body written over in red.

³ h crossed through.

⁴ ly in margin.

² inserted above in red.

⁵ s crossed through.

to rich men. And þan last he seid þus: To þe schal þis longe her-aftirward. Thoo spak he oper þingis to þat same man which we can-not reherse. These wordes, as I suppose, weŕ ful *conuenient* His words were appropriate

4 on-to ouŕ maystir, which departed all his goodis to many folk which he had called to þe seruyse of ouŕ Lord, & gaf all þese goodes for pure charite, for he seld hem nowt, hopyng to haue of hem ony worldly profith. ¶ To pore men gaf he þese goodys, non to rych, for in him who gave his goods **Leaf 59, back.**

8 þoo giftis þoue to pore men,¹ þei þat lyue in wilfull pouert for þe loue of God, schuld receyue him in-to euŕlasyng tabernacles. To rich men he gaf it nowt, for þei nede not, and eke for it is ful hard on-to hem to enter in-to þe kyngdam of heuene. For þese

12 þingis þat he ded heŕ, now is he in ioye and þis þat schuld be his successour, he lerned for to do lich as he saide. For his deeds he is in heaven.

[CHAPTER XI.]

Cap. xj.

16 **T**HE last day of Seynt Gilbert lif was a Sattirday; we schuld clepe it a Sabat-day be þe moŕ congrue name. Sabat is as mech to sey þat day whan men rest of heŕ werkys. This day was *conuenient* to his deth, for þanð rested he of all his labour which he had in þis mortal body. He myth sey at his deth: Nite is

20 I-goo and day schal come; þe dirknes schal not take me ne trede me. The ouŕ of his deth was whil þe couent was ² at laudes ², at mateyns, for at þat tyme as Iob sayth: Praisen God, ye morow sterres. That same Sabatday, þat is to say, þe fourt day of

24 Februarij, þe þere of þe Incarnacioñ of ouŕ Lord, a þousand, a hundred, eyty and nyne, swech tyme as nyte chaunged in-to day, whyls þat þe laudes were sayde in þe couent, þis man passid fro þe þirknesse of þis lyf, fro þe ¶ laboures of þis world, ful of age

28 moŕ þan a hundred þere. Whidir þat he went þe schal here, for to dwelle in þe hous of God, for to prayse God þere for euer, wheŕ he is sette in his ordre, þat is to sey, a-mongis þ^e sercle and þe dauns of virgines, as we hope, and as ³ reuelacion was mad to sum folk

32 afterward, þer hath ouŕ Lord graunted him his sete. Aftir his when Lauds were being said, on the 4th of February, 1189, **Leaf 60.** over 100 years old. He is now with the virgins of heaven,

¹ MS. to pore men or eif; or eif crossed through and pore men again written over it.

²⁻² inserted above.

³ in margin.

Distant
people knew
of his death
by visions,
and knew he
had joined
the heavenly
virgins.

deth weſ certeyn visiones & reuelaciones mad to *persones* of grete
credens, þow which visiones þei þat weſ dwelling fer fro him had
very knowlech of þat oure and very certificaciō þat he was ioyned
on-to þe felauchip of *aungelles* in heuene. For þouȝ it be so, as we ⁴
beleue, þat euery man receyueth mede aftir his werkys, and as
treuth sayth, þoo frendis þat be þe god of richesse, receyue þe
makeris in-to euyr-lastyng tabernacles, of grete rith-wisnesse þis
man is for to beleued þat he is ioyned to *virgynes*, for as mech as ⁸
he mayde both body & soule & mayde in feith *perseuered* euyr, and
eke aff his erdly goodes ȝaue on-to *virgines*, and for þe *virginite* of
many folk laboured at his lyf. For euene as he þat receyueth a
rith-ful ¹ man in þe name of a rithful man schal take þe mede of ¹²
a rithful man, euene so he þat ² receyueth many *virgines* in þe
name || of *virgines* schal receyue þe mede of *virgines*. Eke for as
mech as þis man was *prelate* and *begynner* of mech *noumbyr*, both
of men and women which schuld avowe *chastite*, and be-cause þe ¹⁶
noumbir *centenarie* is applied as for a *special* reward both to
prelates and to *maydenes*, þerfor hath þis man for þoo too þis
special reward.

In that he
had his
reward.

Leaf 60,
back.

He has a
centenary.

[CHAPTER XII.]

capitulum xij. 20

His body was
kept four
days, and all
his priors
came to the
burying.

THUS was þe soule of this blessed man translate on-to heuene
and þe ded body kept up-on þe ground fouſ dayes with
exequiis and *missis* after þe good customes of þe *cherch*. In þat
same tyme aff þe *priouris* and *souereynes* of þe *ordre* weſ sent ²⁴
aftir to be at þe byrying of her *maystir*. Whan þei weſ gadered
to-gidir and anoumbered, þe *summe* of his *progenie* cam on-to ³
too þousand and too hundred. The *fourt* day aftir his deth, þat
is to sey on þe *Tewysday*, were gadered to-gidir many *prelatiis*, ²⁸
both of his *ordre* and eke of *opir* *religious*, with mech folk of
þe *cuntir* ⁴ þat came þedir for *reuerens* of þe man, and aftir tyme
þe *masse* was sayde, þei wasched þe body with *watir*, which *watir*
was kept, for þei þat drank þerof weſ restored to *bodely* || *helfth*. ³²
Aftir his wasching þei arrayed him lych a *prest*, and þoo þei byried
him betwix too *auteres*, on of ouſ *Lady*, *Seyn Mary*, þe *opir* of

His progeny
numbered
2,200.

On Tuesday

they washed
the body,

Leaf 61.
arrayed it,
and buried it,

¹ C. 31 ryghtfull.

² h crossed through.

³ MS. on-to a þou, with þou crossed through.

⁴ C. centre.

Seynt Andrew þe apostel. He was so layd at pat tyme pat þe women myth com to þe graue on þe o side and men on þe opir side. The ston a-boue was not layd on-to þe tyme pat all men 4
 4 wech weŕ present, as for heŕ last leue, myth come an touche þe body with what þing þei wold, and kisse it for reuerens of his holynesse. Childyrn, maydenes, ne no degre, had no feŕ, no horrouŕ in cyssyng of pat ded body, for feith gaf hem boldnesse to touch 8
 8 it and loue sent hem boldnes to kisse it. What mornyng þeŕ was of all folk, what lamentation of clerkis, what wepyng of maydenes, for as mech as þei haue lost¹ heŕ hed and heŕ principal, heŕ fader and her schippard, and for þei schuld no moŕ haue him to her 12
 12 consolacion, weŕ long to telle. But ouŕ Lord God pat wrount all pese werkys in his seruauant, be whom þis same seruauant Gilbert had grete prosperite in all his werkis, this same Lord wold neythir defraude his werkman of his mede ne þe good werkys of heŕ 16
 16 parfith ende, as it schal be schewid in þis next declaraciõ. Be-side þoo myracles weŕ do þe day of his byryng, and be-side þe myracle || do in substituciõ of his successouŕ, þer feŕ many opir grete, of blynde men, def men, bedred, dropsie, ffevyrues, 20
 20 wodnesse, and opir grete seknesse, wech weŕ cured, summe be þe watyr in wech he was waschid, summe be opir relikes of him, sum be dremes and visiones, summe in þe same place of his byryng, summe in opir places. It is no doute pat his werkes weŕ 24
 24 ful plesaunt on-to ouŕ Lord, wherfor pat he schuld stand in þe moŕ worchip a-mongis men, ouŕ Lord mad his werkis to be magnified aftyr his deces, in so mech pat, be þe comaundment of Innocent Pope þe pird, Hubert bischop of Cauntirbyry and² 28
 28 a-noþer bischop of Hely, eke þe abbot of Borow, with many opir, mad diligent inquisiõ and redact all þis in a forme and sent it vp to þe court.

between two altars,

where, as it lay, all might touch it.

There was great mourning.

Many miracles Leaf 61, back. were done through him.

Hubert of Canterbury, the bishop of Ely, and the abbot of Borow inquired into these miracles,

[CHAPTER XIII.]

cap. xiiij.

32 **A**ND whan ouŕ holy fader þe Pope had receyued þis informaciõ with³ councel of his breþerin, þe cardinales, he mad þis man, þis Seynt Gilbert, to be a-noumbred and ascribed

Pope Innocent III canonized Gilbert,

¹ he crossed through. ² his dotted underneath. ³ bi crossed through.

and com-
manded his
feast to be
held

Leaf 62.

and his body
to be trans-
lated.

Let the
Church joy in
the joy of her
son!

in þe cathaloge of seyntes. A cathaloge is a schort wrytyng of seyntes, in which wrytyng is conteyned of what cuntre þe seynt was & eke his holy lif. The Pope comaunded eke þat same tyme his feest to be solempnyzed in þe cherech and made collectes to 4
be seyð in his commemoracion. He collmaunded eke his body to be translat, as it was fulfillid aftirward. For pese causes þis faderis day schuld be solempnized with þe moore deuocion and with more besinesse, because his lyf was holyer, his doctrine 8 moore holsom, his labour moore feruent, his frute moore plenteuous, his deth moore prouable, his myracles moore eydent þan summe opir, and þerfor he, be likynesse, hath be-for God moore ioye and be-for men moore worship. Ioye be mad be oure moder þe cherech 12 of þe ioye to which hir son is now newly browt, and to hir worship and profith of hir childyrn synge sche¹ þe prayсыng of God and hir owne, þat þorw þe prayer of hir meritis sche myth make pes with vices, put away aduersities, brynge in þe strength of vertues, 16 þe profite and ences of very religioin, owre londes and cuntres, God oure makere grauntyng, dispose in eyrlastyng pes, confermyng þat oure Lord Ihesu Crist, to whom with þe Fader and Holy Gost euer be worship and ioye &c. Amen. 20

[CHAPTER XIV.]

Her is þe secund part of Seint Gilbert lyf, þe capitule 14.

Leaf 62,
back.

Gilbert
worked for
the increasing
of religioin.

BE-cause þat a gret part of iustise is for to do non euel and þe profite of þe same iustise is for to do good, and eke 24 for it is not i-now to oure helth þat we take not oper mennes good wrongfully or desire it wrongfully, but we be bounde for to zeue owne goodes for þe loue of God frely. For þis cause þis very prest Gilbert stodied euery day to bere schidis to þe 28 holy fyr which brent in þe tabernacle, both nyth and day, for þe fire of charite þat was in the tabernacle of his breest brent him-selue, a ful delectable offering to oure Lord. And þat he schuld not renne in blynd presumpcion, ne vse maneres with-oute 32 consideracion, but þat he schuld renne and take þe summe of his

¹ 1 crossed through.

merites, the best maner of perfeccioⁿ and þe trewest way to perfeccioⁿ with grete bysynesse, he both soute and took. The first ground of his werk he sette in heith of mekenesse, which
 4 vertu dispisith in euery man his owne excellens, for þe veri place of mekenesse is in heuene. Therfor he put a-wey þe mater of
 al erdly goodes fro him-self, for þoo same goodis sette a man He despised worldly worth,
 in fals excellens and þrowe a man al vnder-fote. He þrew fro
 8 him all pride which schuld ryse¹ of vertues þat we^r with-inne him. He took ful gret heed to þe voys of ou^r Lord þat seith: If þou wilt be parfith, go selle all þat euyr þou hast and folow me. This man ded þus. He gaf his goodes to pore men, not for
 12 vanyte but for charite, and for þat gift þe mynde of his rith-wisnesse schal dwelle with-outen ende. Whaⁿ || he had determyned and gave all to the poor. Leaf 63.
 in his hert þat all his goodes schuld be departed on-to po^r men, þaⁿ chase he swech pore whos pouerte was honest, kny^t² with
 16 þe dred and eke þe loue of God, for his desire was to sowe his sedes in þe blessingis of God, þat he myth repe in þoo same blessingis. In þat same tyme, þat is to seye, in þe regne of
 King Herry þe secunde, as he writith in þe book mad of the In the reign of Henry II, as is said in his book on monasteries,
 20 construccionⁿ of monasteriis, in þat same time³ were in þe town of Sempyngham certeyn maydenes seculer, whos soules þe seed of Goddis word, sowyn be þis same Gilbert, had so touchid þat þei were rype on-to religionⁿ lich as corn is white to heruest.
 24 These same maydenes, desyring to be victouris of he^r kynde & eke of þe world, euery day entenyd to no⁴ opir þing but to plesse and to be kynt to þat⁵ spouse which is in heuene. This, aspied be Seynt Gilbert, specialy whaⁿ he had in his avow mad a promisse
 28 þat his possession of Sempyngham and of Tyrington schuld be ȝoue to God, ferþermo^r þat he wold ȝeue þis to pore, and eke he fonde no men at þat tyme wold lyue so stray[t]ly as pese women were disposed, for þis cause, he determyned to gyue pese
 32 goodes to swech pore which were po^r in spirit & myth || chalange þe kyngdam of Heuene⁶ for hem & for opir. This man Gilbert He gave his possessions to God. Leaf 63, back.
 mad him frendes with swech rychesse as he had, which frendis schuld receyue him in-to euerlasting tabernacles. The first frendes

¹ rise crossed through in red.² }e crossed through.³ inserted above in red.⁴ MS. no no, the first crossed through in red.⁵ MS. þat þat.⁶ w crossed through.

His first friends in religion were women,

pat he made weſ not of men but of women. Women chase he first for þe similitude which ouſ Lord rehersed in þe gospels¹ of a womman þat had lost a dramme and found it, who sche cleped hir frendes to ioie with hir² for hir dramme þat was⁴ found. So þese maydenes first chosen were cause þat many oper schuld be cleped aftirward. A dramme is a certeyn mony of gold weying þe viij part of an vnce. Oure Gilbert began his perfeccioñ at þe febillir kende, for to þe febillir kynde nature⁸ techeth þat we schuld do ouſ benefetes. þe councel of God is swech also³ to help þat þing which is moost febil, eke þe mede for þis help is þe gretteſt, ferþermoſ⁴ oure Lord in þe gospel to þe febelest kynde applied þe gretteſt reward, þe hundredfold frute¹² to virginite. Gilbert norchid þis astate, and þerfor hath he part of her reward. Be-side al þis, ouſ Gilbert, aftir þe rith ordre in elmesse-zeuynge, gaf his goodes to hem þat were rithful, aftir þe councel of Salamon wheſ he saith: Gyue þi goodes on-to good¹⁸ men and receyue not || þese synneres to þin elmesse.

for it is noble to benefitt the feebler kind.

Gilbert has the reward of virginity.

Leaf 64.

[CHAPTER XV.]

Capitulum xv.

Seven maidens were the beginning of the Gilbertine order.

SEUENE maydenes, as we saide be-fore, fulfillid with heuenely desires in worchipe of þat noumbir of seuene giftis longing²⁰ on-to þe Holy Goost, þese were beginneres of þis holy religioñ vnder ouſ fadir Gilbert. These seuene bodily virgines, offered to þe noumbyr of þese seuene giftis, mad heſ virginite the moſ merytorye be-cause þei weſ arayed with vertues.⁵ What profitith a laumpe²⁴ þat hath non oyle? What profitith clene flesch whan þe soule is corrupt? What profitith a body clene and a hert defouled? Be þis weye schuld þese hethen men be vertuouus whos lyf is al synne. Therefor, þat þese maydenes schuld be clene in soule & body, to heſ²⁹ soules he ordeyned clene instrumentis, heſ bodies with which þei schuld werk heſ owne helth⁶. And be-cause þat no man which seruyth God may serue wel God and be occupied with temporal

They were clean in body and in mind.

¹ In margin in red, Luc. xv.

³ inserted above in red.

⁵ O crossed through.

² inserted above in red.

⁴ in black and red in margin.

⁶ E crossed through.

besinesse,¹ eke be-cause virginite is a tendir þing & may sone be
 tempted of þe sotil deceytes of þe serpent, þe Deuele, which is ful
 eld of tyme and ful sotil of kynde & sone deceyueth virginite,
 4 namely, whan² it is sette so open þat it is schewid to þe world,—
 for tresour openly bore is put in gret perel, || —for þis cause he sperd **Leaf 64,**
 þese virgines fro þe noyse of þe world, fro þe sith of men, þat þei **back.**
 whech schuld² entyr in-to þe priuy chaumbyr of þe spouse þei **They were**
 8 schuld only entende on-to þe swete halsyng of þe same spouse. **shut in from**
 He wold not þat þei schuld walk to se vanytes, as ded Dina, but **the world,**
 þat þei schuld hide hem in he^r tabernacle, as dede Sarra, or in **and they lived**
 he^r conclaue, as ded Ou^r Lady. And for it is not I-now for to³ **according to**
 12 abstayne fro euel but if we doo good, þerfor he mad to hem a lawe **the law which**
 of holynesse & tawte hem þat same with whech þei schuld plesse to **Gilbert made**
 þe heuenely spouse & cleue eyr to his chast halsyngis in all maner **for them.**
 clennessesse. Thus gaf he hem a lawe of lyf and of loue,⁴ of chastite,
 16 of meknesse, of obediens, a[n]d charite, and all opir vertues whech
 lede to eyrlasting lif, he comaunded hem to kepe. Thei, as good
 disciples, ioyfully receyued hem & deuoutly fulfillid hem. The^r
 schone, or ellis schyned, in þe soule of þese women, a fay^r beute of
 20 precious perles, of swech goostly richesse as ou^r Lord tellith in þe
 gospell, þat a man schuld selle all þat he hath for to welde þis.
 And pou³ þei lyued in flesch and not aftyr þe flesch, zet wost he wel **They were**
 as longe as þei were in flesch, be-side swech necessaries as longe to **supplied with**
 24 þe flesch, þei myth not lyue, || þerfor al þing þat is nedful to ou^r **Leaf 65.**
 fleschly febilnesse, as mete, or drynk, or cloping, or houses, all þese **necessary to**
 ordeyned he to þese maydenes and he^r seruauntis in best maner, **life,**
 in mesur and discrecion, þat is to seyn, swech houses as long to
 28 religion, with a cloystir, or a clause^r, wallid abowte, and in þoo **and dwelt in**
 houses he sperd þe handmaydenes of ou^r Lord, eyr for to dwelle **a cloister by**
 þe^r in solitarie lyf; and þis werk was undyr þe wal of þe cherch **the church,**
 of Seynt Andrew, in þe strete or town of Sempyngham, on þe north **built with the**
 32 side, first axid and had þe counsel and þe help of Alexa^under, þan **help of**
 bischop of Lincoln. Dore was þere non mad in þe wal⁵ but on, & **Alexander,**
 þat was not open but swech tyme as schal be touchid afterward; **bishop of**
Lincoln.

¹ In margin in red, 2 Thi 2.² et crossed through.³ do good crossed through.⁴ MS. lore.⁵⁻⁵ added in margin; the added passage continues on the next page.

In the wall was a window through which they received necessities;

for the rest, they were cut off from the world.

Leaf 65, back.

þere mad he⁵ ¹ a wyndownd þorw whech þei myth receyue swech necessities as longe to her lif, for þouz þei weþ in the world he wold put hem oute of þe world, fro her lond, from heþ kynrod, from heþ fadir hous, þat þus exiled fro all þese, lich a cherch, and ⁴ þei a cherch, þat is to seye, a congregaciō in o feith and o charite, forgetting heþ puple and heþ fader hous, fro all curiosite and all couetyse, or *concupiscence*, fro all pride, þus clene I-schake to þe hy kyng, schuld make a *complacens* in desiryng of her beute.² ⁸ Thus bonde he heþ bodies with-inne þoo walles at þat same place *Sempingham.* ¶

[CHAPTER XVI.]

ca^m. xvj.³

BVT he wold not, þouz he *prisoned* heþ bodyes, bynde heþ soules ¹² fro God, but þis was his entent to close hem, be-cause þat *conuersacion* in þe world is wone to⁴ departe many men fro þat familiarite whech þei schuld haue with God. Eke be-cause þat þei myth no-where go oute, þerfor he ordeyned on-to heþ seruyse ¹⁶ certeyn maydenes not lerned, in a pore seculer habite, whech schuld brynge on-to þat wyndowne mad in þe wal all þing þat was necessary for hem, and receyue of hem at þat same hole swech þingis as was *conuenient* to bere out. That same hole left he ope, ²⁰ but not euyr ope, for it was opened but at certeyn tymes whech weþ assigned, for he wold a sperd it for euyr if it had be so þat men or women myth a leued with-oute mete or drynk or oper necessities. For a dore was mad beside, but neuyr open ²⁴ with-oute⁵ his special comaundment, not for þe maydenes to go owt, but for him to entyr on-to hem for goostly coumfort, or techyng of religion,⁶ or visityng of þe seke, or swech opir necessary causes; eke of þat dore was he gayler him-self; no ²⁸ man bare þat keye but he. Whidir þat he went, wher-euyr he dwelt, þe key of þat dore was with hym, so was he gelous louer of here clenness. Aftir þis he studyed soþ þat þere schuld ¶ no þing owtward breke þat pes whech þese solitarye folk had in heþ ³²

Gilbert appointed maids to wait upon them.

The hole in the wall, or window, was not always open;

and the door was only for Gilbert to enter by.

He alone kept the key of it.

Leaf 66.

¹ but *crossed through*.

² *In margin, 16.*

³ oute *in red above*.

⁴ *In margin in red, Ps. 4 4 (Psalm 4 v. 4?)*

⁵ p *crossed through*.

⁶ o and a stroke *crossed through*.

clause. He lerned eke of religious men and wise men þat it was not conuenient, ne sykir, þat seculer maydenes rennyng a-boute þe world schuld serue swech solitarie persones, for euel speche often
 4 tyme appeyareth ful good maneres, and eke þei þat runne so a-boute schuld bryng clatering tydingis, wech myth apeyre þe soules of þe nunnes, for þis cause þoo same seculer maydenes, with þe good counsel of heṛ fader Gilbert and party with heṛ owne deuocion,
 8 desired¹ to haue a religious habite and so dwell with þe nunnes; and, as þei desired, so had þei. For þer, whan þei weṛ clad in a ful pore lyf, þei serued þe nunnes and lyued in ful honest conuersacion. Thus of o kyrnel wech ouṛ foundouṛ² prew in þe erde grewe now
 12 a-noper ere be-side þe first spryng wech was þe nunnes. Þan whan Seint Gilbert say þe good zel of þese seculer maydenes þus changed on-to God, he was ful mery for deuocion of heṛ feith, but be-cause þei weṛ inexpert, not vsed in swech, and simpil and lewed
 16 as touching lettirure, for swech ydiotes al day be-hest moṛ þing þan þei may fulfill, þerfor wold not he, ouṛ fadir Gilbert, gyue hem no hard preceptis ne ley no greuous birden on heṛ schulderis wech þei schuld prove away aftirward and repent, || to grete schame of
 20 hem-self and grete vylony to religion. Therfor þese neophites ar for to proue, þat Sathanas transfigur not him-self in-to an aungell of lith; þat þe wolf do not on his bak a schepis wolle; þat þe ostrich tak not þe wengis of an hauke; þat þe asse haue not þe leones
 24 membris. All þis is seid be þe auctouṛ of þis lif wech is of þis Seynt, þat he calleth hem neophites þat he newly conuerted to religion; for neophites weṛ cleped in eld tyme folk newly conuerted to þe feith, and all þese transumpciones folowing rehershith ouṛ
 28 auctour to þis entent, þat men of religion schuld not haue fair condicionis owtward and euel inward, as malys in soule lich a wolf and innocens in wordis lich schepis wolle, and soo may men expounne all þe othir transumpciones. For þis same cause þat
 32 þese folk schuld³ vndirstand what þei ded, and eke þat þei schuld proue, as heṛ age grew, what þei schuld answer, þis noble mayster told hem be-for all þese perelles and lerned hem all þe scharpnesse of religion, all þat euer þei had lerned be experiens or be tellyng of

It was not safe that secular maids should wait upon the nuns,

so these, too, took a habit;

but being simple and unused to hard life, they were just as incapable of fulfilling the difficult precepts of religion

Leaf 66, back.

as Satan is of transfiguring himself into an angel, &c.

Examples for men of religious life.

¹ final d above in red.

² MS. founder, with er crossed through and ouṛ in red in margin.

³ vnd crossed through.

Gilbert taught his sisters to follow the ascetic life.

Leaf 67.

Their living was harsh and they were enclosed as in a prison.

Their poverty drove them to holiness;

and making a virtue of necessity, they came to good.

Gilbert gave all one year's consideration.

oper men. To his sisteres he prechid þat þei schuld despise þe world & cast fro heȝ hertis all maner of *propirte*, þat is to seyne, þei schuld þink no-þing was heȝ, but al comoun, as religious folk must doo: he taute hem þe maner who þai schuld chastise¹ heȝ² 4 flesch to trauayle || and to occupye hem fro ydilnesse, and neuyr to sitte qwiete fro labour in prayer or occupaciō. He taute hem for to wake & not to slepe mech, to fast longe & not to vse metes oute of tyme. Wrecchid mete, scharp cloth, þis wold he³ þei schuld 8 haue; no gay aray, but sperd in cloystir as in prison, þat þei schuld do no euele; to kepe silens, þat þei schuld no euele speke, but be occupied with orisones and meditaciones to avoyde euel poutes. Thei answered on-to him at þat tyme þat all pese preceptis plesed 12 hem weel, to take hardnesse for softnesse, labour for ese, heuynesse for swetnesse, all pese þingis wold þei gladly suffer, so þei myth come wher þei desired. The nede of pouerte *constreyned* hem, and labour in begging, for to desire to beȝ hy þingis, to þat entent þat 16 þei myth be sykir of euyrlastyng reward. The loue of God, eke, þat drowe hem to þis same entent, and helth of her soules porw which þei myth deserue euyrlastyng rest. So of nede þei mad vertue, and pouȝ in summe of hem weȝ not þe very entent of 20 *perfeccion*, ȝet it lettid not but it gat hem þe ende of good werk. But þis holy man wold not bynde hem sodeynly to þis *perfeccion*, but lete hem haue a ȝere of a-uisement, þat of þat grete dilaciō schuld growe þe desire of religioñ. 24

[CHAPTER XVII.]

Leaf 67, back.

But seeing that woman's business profits little without men, Gilbert chose certain men to govern his women.

cap. xvij. ||

THAN say ouȝ fader in his inwardly consideraciō þat, withouten mennys solace and puruyauce, womennes besinesse profitith but lytyl; perfor chase he certeyn men which schuld 28 ouyr-se heȝ possessiones and haue gouernauns of all þo grete materes which longed on-to hem. Summe of pese chase he of his plowmen and of his seruauntes, summe of pore mennes childyrn and beggeres which he had norched fro her childhod. He was lich 32

¹ MS. chastite, with se over in red.

² flech crossed through.

³ MS. hei, i dotted beneath.

þe seruaunt of which þe gospel¹ spekith, þat at þe comaundment
 of oūr Lord went in-to þe lanes & stretes of þe cite, & swech as he
 fonde pore or febil, brout &² compelled hem to enter̄ þat his lordis
 4 hous schuld be ful. To þese men, þus newly gadered, which he
 say wēr inflawmed with þe [loue]³ of euerlastyng lyf, to þese same,
 at her̄ peticion̄, he ordeyned a tokne of meknesse, an habite which
 signified to hem þat þei schuld despise þis world and for-gete þe
 8 vanite þat longith þerto. And þoo same preceptis, ful hard and
 not esy, of which we spoke be-fore, he wrote on-to hem, and taute
 hem þat þei schuld not fall fro mynde. He taute hem ferþer mō
 opir vertues þat longe propirly to þe soule, as meknesse, obediens,
 12 paciens, and swech oper, whos exercise is hard and mede gret,
 & þei, as deuoute disciples, took þese preceptis gladly and mad
 her avow to fulfill hem for euyr. Thus is þe tresoūr, or elles þe
 talent, doblid, þat oūr Lord took him⁴, for oūr Lord put first in
 16 his mynde to make a congregacion of women, and now newly he
 hath dobled þis ȝift whan̄ he gadered þese men. Thus is þe
 iunctūr of women and men ioyned as broches for þe crowne of
 þe spouse, þus mad be þe handis of þe hye werkman. Now is
 20 þe tyme come þat þe welbeloued masculyne with þe welbeloued
 feminine schuld go oute in-to þe feld of þis world, for to dwelle in
 þe villages and in þe cytees of puple. Now was þe day come þat
 þe vyne wech oūr Lord planted⁵ schuld fulfill þe erde with his
 24 rotes, and sprede his palmes to þe se, and his braunches to þe opir
 flodes; þat is to say, þat þe membris of þis ordre schuld sprede þe
 braunchis of good exauple, þat it schuld be know wyde. Thus
 be processe of tyme, be þe wil of oūr Lord God, þe seed wech he
 28 had sowen be þe first faderes of þis weye, many rich men, noble-
 men of Ynglond, þat is to seye, Erles, Barones, and opir, seyng
 and approuyng þis werk wech God had be-gunne, and seyng
 be-for̄ what goodnesse was disposed aftir⁶, þei offered many
 32 possessiones to oūr fader̄ Gilbert, & monasteries, in many prouynces,
 vnder his reule and gouernauns, þei be-gunne || to edifie, of which
 helps Alisaund̄r bischop of Lincoln̄ was first, and Kyng Herry

To these men he ordained a habit which taught them to despise the world,

and he taught them virtue and hard exercises.

Leaf 68.

So is his treasure doubled,

for unto the women of his order are joined men.

Many noble-men of England, seeing his good work, helped him, and founded monasteries under his rule.

Leaf 68, back.

¹ In margin in red, Luc 14.

² added in red.

³ MS. with þe of everlastyng, etc., of commencing a new line.

⁴ In margin in red, M^a 25. (Matthew xxv.)

⁵ with his rotes crossed through in red.

⁶ added in margin.

Some gifts Gilbert received, and some he refused, for he wanted his people to live poor.

His first intention was to keep only his seven maidens, but when great gifts were given him

Leaf 69.

he acceded in allowing the order to grow.

þe secunde, he confermed all. Our fadir Gilbert receyued þese possessiones with ful gret dred; and summe was he in maner coact to receyue; summe refused he and wold not haue hem, be-cause his desiꝛ was fro þe begynnyng of his ordre þat his progenie schuld lyue in honest pouerte. Honest pouerte clepe we þat a man is not in myschef for his dayly nede, ne he hath neythir no gret superfluite of good. This was þe cause þat he wold not haue ouyr mech whan it was ȝoue him, for often-tyme it is seyn þat a-mong gret multitude of puple and gret plente of richesse rise ful gret spottis of pride, as it is said be þe wise man¹: In þe multitude of þe puple² ioye of þe kyng. For his first purpos at his beginnyng was for to a kept no moo but þoo seuene which he had sperd up, þat as long as þei lyued þere schuld be no moo. But he sey be þe wil of our Lord þat rich men had multiplied many monasteries to encre of þis ordre; he wold not be contrarie to Goddis wil, ne lette þe deuocion of þe ȝeueres, ne be rekles of þe sustentacion to þe seruauantis of 16 God, knowing wel þat þis was Goddis uertu, and not his; wherfor, he comitted al þis disposicion || to þe profund councei of our Lord which vsetz þe seruyse both of good & euel after his plesauns.

[CHAPTER XVIII.]

cap^m. xviiij.³ 20

On the growth of his people, however, Gilbert thought himself unworthy to rule so many;

and decided to give his order to abler governors.

WHAN our maystir Gilbert say þus þe childyrn of God grow sco vndir his tucioñ and say hem profiten day be day in þe weye of God on-to þe tyme in which þei were gretly magnified, he demed of him-self, as it longith to good soules to haue hem-self in 24 litil reputacion, so demeth he him-self on-worpi for to be in swech heith þat he schuld haue governauns ouyr so many parfit persones. He poutz, þerfor, þat he wold put þis byrden and þis honouꝛ fro him, and comitte his flok to on or elles many which weꝛ abiler and 28 mytier þan he, þat þei schuld haue it in governauns. He was in þis cas a folower of Moyses which seid on-to our Lord: I pray þe Lord sende him þat þou schal sende⁴, menyng herby that he was not able to be sent. And in a-noþir place Moyses saide to God: 32

¹ In margin in red, Prover 14.

² added in margin.

³ In margin, 18.

⁴ In margin in red and black, Exo. 3.

Whom schal þou gyue, Lord, for to be Gouvernou^r and principal ouyr þis multitude, wech multitude þou hast mad growe in-to a grete puple? Thou knowist þat fro þat tyme þat þou spak to me, þi seruauant, þat I schuld take up-on me to be president ouyr þis puple, sith þat tyme I am a man of lower lyf, þat is to seye a man of seculer || *conuersacioñ*, wech schuld be holier þan othir, and am not. I knowe ful¹ wel þat þe dom schal be ful greuous to hem wech ar prelates, for þei must answer for hem-self and eke for he^r subiectis, and I am ful euel aferd þat if I be not bettir þan my flok, I schal be turned fro þe first to þe last. Swech maner wordes had he often and swech desires to leue his prelacye. In al þis besinesse he herd telle þat þere schuld be a gret congregacioñ of þe ordre of Cystewys, wech was neuely be-gunne þat tyme be Seynt Bernard. Whe^r it was hold, i rede not, but þe Pope Eugenie was þere, wech was sumtyme disciple to Seynt Bernard. To þis congregacioñ went ou^r Gilbert,² purposing for to comitte þe cure of his childyrn to þe keypyng of pese monkis. For pese mennes *conuersacion* knewe he best be grete familiarite wech he had with hem, for often þei come and we^r loggid *with* him, and to pese only told he his counsell, for þei we^r newe^r and of harder reule þan þe blake munkis be. Wherfor he³ supposid þat his ord^r schul be in most sikirnesse if it we^r committed to hem, for he^r new fundacioñ and he^r streytnesse was mo^r accordyng to his conceyt. His answer had he of þe Pope and of þe abbotis wech we^r present: || þei saide it was not *conuenient* þat prelat^{is} of her order schuld be preferred to þe gouernauns of an-opir ordre, specially whe^r women were. Thus frustrat of his purpos, he took his leue, and, be þe comaundment of þe Pope and counsel of þe prelates þere present, he was mad maystir and principall ouyr þat congregacioñ wech he had begunne. Ou^r Lord wold not þat þe congregacioñ at Sempingham schuld wante he^r owne kepe^r wech was bettyr on-to hem þan ten opir, as Helchana sayd to Anna.⁴ For ou^r Lord had disposed þat same congregacioñ to rise to þe moost parfith noumyr wech was at þat tyme of an-othir condicion. This religion, wech we clepe ou^r sistir, was but 3ong at þis tyme, for sche had no tetes as 3et, of prelates and souereynes, to gyue soke on-to þe tendyr age

Gilbert said he was of lower life since he became governor of his people.

Leaf 69, back.

He heard of a Cistercian congress,

which the Pope attended; and to this he went, proposing to give these monks charge of his people.

The Pope and the

Leaf 70.

abbots, however, would not agree.

and made him principal of his order,

which was young then.

¹ þa crossed through.

² pp. crossed through.

³ s and a stroke crossed through.

⁴ In margin in red, 1 Reg. 1.

of heȝ subiectis, ne for to gyue mete of substauns to hem which were growe in-to more perfeccion, which eke schuld dispose all þe flok with¹ proteccion owtward and inwardly² conferment.

[CHAPTER XIX.]

caⁿⁱ. xix. 4

Gilbert was given authority because there was none

Leaf 70, back.

more fit to have it.

He thought himself unworthy,

and knew his contemplation would be interrupted;

but the Pope gave him the charge,

When Gilbert knew God's will he no

Leaf 71.

longer resisted,

THUS, be ouȝ holy fader Eugeny was comitted all auctorite to *our* maystir Gilbert in³ þe keypyng of þis holy flok, for þere was not founde a bettir ne more sewireȝ kepeȝ þaȝ same man which was gaderer of þat puple, & eke || so gelous a loueȝ of hem 8 and þe first labourer in þat holy vyne. Neuyrþelasse, he held him-self onworpi to þe birden of swech a wyte; he alegged þe importunyte of his age, þe onworthpinesse of him-self to swech dignyte, þe simplinesse to þat maystirhod, his lownesse eke to so 12 hye a prelacye. All þis drede⁴ had he in his soule þat he was not worpi to be preferred to swech dignite; he dred eke to lese þe solitarie rest of his *contemplacion*, for weel he wist þat poo secret counsellis which he was used too, and þe bysy swetenesse of *contem-* 16 *placion*, schuld often be *interrupt* with worldly occupacion and bysy oure which longeth on-to *prelates*. Alle þese excusaciones of meknesse were not amitted of þe Pope, but þe 3ok of all þis birden was leid in his nek, for þe Pope comitted all þis cure on-to him, 20 be-cause he say þat he had no grete appetite ne desiȝ þertoo. The purpos of ouȝ fader Gilbert was euyr to dwelle a-mongis hem þat be meke, and þe wil of ouȝ Lord God is euyr of custom to exalte hem þat moost meke hem-self. Thus, whan þis Goddis owne man 24 knew wel þat þe dome of God had ordeyned he schuld take þis charge, he was no moȝ hardy to maȝke ony resistens a-geyn þe disposicion of God which had chosen him to þat werk. Thus wold he not lese þe grete habundauns of vertues which were 28 with-inne him with obstinacye, wherfor he mekly receyued þis obediens of God and þe comaundment of Goddis vykeȝ, þe Pope, trostand for þis obediens to receyue *sumtyme* þe moȝ mede, be-cause he had no grete delectacion to be preferred to swech an office. He 32

¹ profi crossed through.

³ inserted above.

² ly added in margin.

⁴ final e added in red.

put his owne wil, his owne profit be-hinde, only for þe welfare and helth of many othir. He was ful weel lerned be-fore in þe study of *contemplaciōn*, and now be-gan he to lerne who he schuld profit

4 in *ministraciōn* of actiue lyf, for he wold haue þe frute of both lyues, pat is to sey, both actyf & *contemplatif*. He myth ek moꝛ lefully be a dispenser of þoo worldly goodis rather þan a-noþir man, be-cause þe same goodis weꝛ his sumtyme. For he gaf hem to poꝛ

8 men with wech he dwelled as a poꝛ man, nowt as a gouernouꝛ of his owne, but as a procuratour and a seruauꝛ of oþer mennes richesse. For þis cause and many oþer holy toknes & many good reportes weꝛ said of him, þe Pope Eugenie had in maner of

12 an heuynesse¹ pat he knewe neuyr ouꝛ || fader Gilbert or pat tyme, for if he had knowe him, as he seyde, he wold a promoted him to þe archibischoprych² of 3ork, wech stood voyd at þat tyme. Thus cam oure fader hom in felauchip long tyme with

16 Seynt Malachie, archibischop of Yrland, and Seynt Bernard, abbot of Clareualle, to wech too men he was so familiar in þat viage pat in her presens, þorw his deuoute prayeꝛ, a certeyn man was mad hool of seknesse wech he had. He receyued eke toknes of

20 loue both of þe bischop and þe abbot, þe staues of heꝛ croses with wech aftirward weꝛ doo many myracles; and in special Seynt Bernard gaue him a kerchy, and þerin a certeyn relik, as summe sey; but I vndirstand pat þis kerchy was goodly bordred on þe

24 endes, for orarium soundith soo in gramer. Thus is he com hom a-geyn to Sempyngham, frustrat, as we saide, of his purpos, in wech, of very meknesse, he had þout to a leyde a-wey þe 3ok fro his nek, and a put þis office on sum notable man of þe religion of pese

28 Cistewys; but ouꝛ Lord þus with heuenly warnyng, as we suppose, kept him in þis office as moost parfith & abillest.

and tried to get the profit of both lives, the active and contemplative.

Pope Eugenius sorrowed that

Leaf 71, back.

he had not known Gilbert sooner.

Gilbert returned to England with St. Malachy and St. Bernard,

who gave him presents.

[CHAPTER XX.]

cap. xx.³

32 **W**HAN he was þus constreynd pat he must kepe þis office him-self, || þan chase he owt of his owne religion certeyn me[n] to beꝛ þe birden of gouernauns with him lich as Moyses

He chose men to govern his order.

¹ sse inverted above.

² archi added in margin.

³ In margin, 20.

ded as we rede be þe counceill of Iethro, prest of þe hethen lawe,¹ he assigned *certeyn* men to haue *gouernauns* vndyr him and alle þe grete causes he wold redresse him-self. Thus ded oūr maystyr; he chase men of sufficient lettirrū, of holy *conuersacion*, ordered⁴ 4 aftir þe custom of þe cherch, wech schuld haue vndyr him þis *gouernauns*. Men wēr chose for þis cause, for it is mōr *conuenient* þat men be preferred in *gouernauns* þan̄ women. Letteryd men wēr chose and no lewed men, þat þei schuld haue *cunning* to 8 tech opir. Ordred were þei for þis skil, for þei myth not elles haue cure of soules² lest þan þei wēr in holy ordre.³ Than chase he men for to gouerne women; letteryd men for to teche þe weye of Heuene both to men and wommen; clerkis eke, þat þei myth 12 be þe bettyr keperes of þoo scheep wech Crist bowt with his blood. All þis ded þis man be holy *inspiraciōn* of oūr Lord God, and be good counceill of holy men and wise men; for, as þe decres of oūr form-faderes bēr witnesse, þe monasteries of 16 maydenes may not stand with-ouen help and socoūr of monkys, or clerkys, ¶ wech must be *spiritual* faderes to swech tendyr soules, to gouerne hem in þe swete ȝok of oūr Lord. But for as mech as þe lawes of holy cherch defenden þat no monkys 20 ne clerkys schul dwell with women, but þei schul be fēr remeyvd, ech of hem fro opir, so ferforth þat women schuld not come nyher þe monasterye þan to þe porche of þe same, þis same prohibiciōn folowyd þis man in þe moost streytest wise, in so 24 mech þat he sette þe dwelling of þe clerkis fer̄ fro þe dwelling of þe nunnes, as a man schuld sette in o cyte or in o town too dyuers places of dyuers religion̄. So wēr þese chanones fēr sette fro þe nunnes, þat þei schuld not come with-inne þe nunnes in 28 no maner̄ but only for ministracion of þe sacramentis. In þis mater̄ may be seyvd þat habitaciōn of men and women in o place was forfended in eld tyme for grete *perẽll* þat fēll, moost specialy for feyned folk þat used hēr synne vndyr colour̄ of 32 holynesse, as a man may rede in dyuerse places of Seynt Ierom Epistoles. Thus oūr Lord ful *mercyablely* and *meruelously* can make his seyntes to schyne with grete ioye of consciens in þis

but attended to important matters himself.

These men were learned.

Maidens must have succour of monks.

Leaf 72, back.

But as no monk may dwell with women,

Gilbert set the men's dwelling far from the nuns, and the canons only entered the nunnery to administer the sacrament.

¹ In margin in red, Exod.

² ules added at margin.

³ added in margin.

erde, for þem þat he iustifieth he maketh ful gret; for he is not wone to lyte a lanterne and hide it vndyr a buscheff, but to sette it vp in heith on a¹ chaundeleŕ, þat aŕ men wech
 4 schul || entre in-to þe hous of ouŕ Lord may se lith. Our Lord² wil schew often to þe world what þo men be wech he louyth; for þe grete dignyte wech þei schal reioyse aftirward, ouŕ Lord² schewith be-fore þe grace of myracles, þat þei wech se aŕ þis
 8 þing may knowe þe bettyr be very weye of trewth and with sikyrnesse of hope come to þe lif þat eyr schal lest. Swech pite on his *seruauant*, Gilbert, hath þe grace of God vsed, first gyuyng him good werkys with wech he schuld schyne, and
 12 aftirward grauntyng vertue of myracles to make his werkes open.

God sets His lights on high,

Leaf 73.

and shows by miracles who shall afterwards be blessed.

[CHAPTER XXI.]

cap. xxj.³

16 **H**YS paciens a-mong aŕ opir vertues was to hym a very crowne, for þat was graunted him of God þat he schuld want no vertu but þat he schuld be kepeŕ of aŕ vertues. God wold þat þe onyment of vertue wech was with-inne him schuld be stered & rolled with many tribulaciones, þat aftyr þat rolling
 20 it schuld haue⁴ þe moŕ odouŕ. He wold⁵ eke þat þe smal seed of mustard schuld be al to-broken wech schuld be þe moŕ poynaunt aftir þat grinding. Al þis is seyð for ouŕ fader Gilbert, wech was accused to þe kyng Herry þe secunde þat he gaf
 24 fauouŕ to Seynt Thomas of Cauntirbyry in his exile and sent him in-to || Frauns grete plente of mony. For wech cause Gilbert was endyted and many of his felauchip for fauouryng
 28 aŕ þe prioures of his ordŕ schuld be exiled. And in þis cause ouŕ fader was not gilty, þat is to sey, to send mony ouyr þe see; but be-foŕ Seynt Thomas exile, whil þat he was hid in priuete in Ynglond, Gilbert gaf him good and sent him to his sustenauns.
 32 For, as we rede in þe lyf of Seynt Thomas, a chanon of Sempyngham

Gilbert's patience was crown of his virtue.

He was accused of aiding à Becket in France, and

writs were issued for his exile, though he had only aided the Saint in England.

A canon of his order

¹ candel *crossed through*.

² *in margin*.

³ *In margin*, 21.

⁴ *inserted above*.

⁵ wold *twice, the first crossed through*.

led St. Thomas
to the sea by
privy ways.

Gilbert
refused to
swear inno-
cence before
the judges.

Leaf 74.

Gilbert was
firm in his
purpose.

ordr̄ led Seynt Thomas fro Northampton to þe se, þorw many
priuy weyis and fennys onknowe to many men. In þis same
mater̄, be-cause S.¹ Gilbert was of swech reputaciōn as touching
holynesse, he was reqwyred to come be-fore þe iuges & make 4
þer̄ a bodely oth wheythir he was gilty in þis mater̄ or nowt.
But þis refused he, for he saide he had leuē be exiled þan swere,
for he wold not leue a bad exaample to hem þat schuld come
aftir him. Lich on-to þis mater̄ rede we in þe book of Machabees 8
of þe good old man cleped Eleazarus which wold not ete swynys
flesch forboden be þe lawe of Moyses. He saide he wold rather
dye, and whan he was counceled of his frendes þat he schuld
feyne him to ete it he wold not, neythir for fēr of lesyng of 12
his lyf, ne for counceit of his || frendes; he seide þat 3ong men
schuld not take exaample of elde Eleazar to breke þe lawe of
Moyses for fēr of deth. So was oūr old man eke disposed þat
he wold not leue þe chirch on-defensed whil he myth leue it, 16
ne he wold not feyne for to leue it; for if he had do soo, he schuld
a be holde a-mongis men hertles; he schuld ha be causeeke þat
opir men schuld a be mōr feynt, and mōr-ouyr, be-fore God he had
runne in grete offens. 20

[CHAPTER XXII.]

cap. xxij.

Then the
king's heart
changed,

and the
writs were
annulled.

Fear turned
into joy.

IN þis same tyme whilf oūr fader stood in þis perplexite, oūr
Lord chaunged þe kingis hert which was þan in Norþmannye,
and letteris wer̄ sent fro him ouyr þe se to þe iuges of þis lond, 24
þat þis cause which touched Gilbert & his bretherin schuld be
differred fro hem to þe kyngis audiens. Mery & glad was oūr
fader in aft þis abydyng, and whan̄ þei alle tremuled for fēr, as
no wondyr was whan̄ þei had mad hem redy to forsake kynrod 28
and cuntre and neuyr to come a-geyn. His hert in al þis tyme
was trosting in God, for he pout as Seint Iame seith, a ful grete
ioye was com to him whan he was assayed with dyuers tempta-
cionēs.² A-nopir vexaciōn had oūr mayster which was not lytyl. 32
Certeyn bretheren of his which he had conuerted fro þe world ||

¹ inserted above.

² In margin in red, Iacob 1.

and norchid fro her childhod turned in-to malice, were wery of her order and of her profession, turnyng aff heṛ goostly *conuersacion* to lust of etyng and drynkyng and leccherye, so ferforth
 4 þat þei diffamed ouṛ maystir & his felauchip of grete *vigour*, and moṛ-ouyr wrytyn and sent on-to þe Pope, *compleynyng* and allegging many þingis which weṛ not soth. Vp-on þis come certeyn bullis fro Rome þat þis mater be indifferent persones schuld haue
 8 his examinacion. Thus was ouṛ Gilbert cleped to apper in-to þe ferpest parties of þis¹ londe, and to answer to þese *accusaciones*, not-withstand his grete age and febilnesse. But þis man, ful of constauns, was not aferd of peyne, ne labour, ne cost, ne pretyng
 12 of þe iuges, ne fayre suasiones of opir; aff þese myth not make him to consent for to goo oute of þe parfith weye which he had be-gunne, for he wold sey often he had leuer his prote weṛ cut þan ony þing schuld be left of þe first profession and þe first
 16 institucion which he had mad. But whan þis mater was discussed, it was founde þat his accuseres weṛ fals, and þus was þe blessid man proued as metal in þe fornays, and pes sent fro heuene on-to þe cherch and his religion. For whan his || *aduersaries*
 20 fayled of heṛ proues & coude with no craft haue þat þei desired, þei were compelled be God and schame in her consciens to pray him of forgifnesse, in which prayer þei desired þat he schuld sumwhat tempir þe gret hardnesse of religioṇ and suffir hem
 24 not to be kept so streith as þei weṛ be-for. The good old man with-uten ony difficulte receyued hem to grace, and in tokne of enteṛ loue, he kissed hem aff; eke, in þat *temperauns* which þei desired of aff scharpnesse² of religioṇ, partye with auctorite
 28 of þe Pope, partye with wise counceṛ of religious men, he promised hem to fulfill mech of heṛ desiṛ. In þe last ende of his age, lich a-nopir Iob which was smet in his flesch with ful greuous woundes, he was smet with blyndnesse, for he lost þe
 32 site of his body. But þis strok was not smet of God as an enmye, but as a frend prouokyng a man to batayle a[n]d³ behestyng victorie to him. For of þat defaute of blyndnesse in his body grewe on-to him a grete *perfeccion* of vnderstanding

Leaf 74, back.

Some of Gilbert's monks rebelled, and fell into lust, and wrote to the Pope in complaint.

The Pope ordered an examination;

and Gilbert's accusers were proved false.

Leaf 75.

They prayed him for forgiveness, and asked him to temper the hardness of his rule.

He forgave them and kissed them,

and fulfilled their desire.

Like Job in his age he was smitten, and lost his sight.

¹ *Inserted above in red.*

² MS. schrapnesse, *with as over in red.*

³ MS. ad.

His blindness brought greater holiness.

in his soule, and he was aftir þat tyme replet with grace of the Holy Goost moꝛ habundauntly. For now wex he absent to seculer þingis and more present to euerlasting desires, as a man þat aftir grete laboures had grete delices of *contempla- 4*cion ||.

[CHAPTER XXIII.]

cap. xxiiij.¹

Leaf 75, back.

His daily occupation was prayer and virtuous talk ;

HIS occupacion be þe day was² in prayeꝛ, or in heryng of good lessones, or in goostly coumfort of his breþerⁱⁿ, euyr talkyng 8 of uertu ; of swech occupacioꝛd sesed he neuyr, saue swech tymes as nature requyreth his inclinacioꝛd ; for, saue þo tymes, euyr his mouth or his mynde was not ydil. If ony man had interferred wordes which weꝛ not plesauns to God, ne soundyng to uertuous lif, þei 12 schuld gretly displese him. He him-self spak but fewe wordes ; he had moꝛ delite to heꝛ þaꝛd to speke, for all þat he spak was soundyng on-to grete profit of vertuous gouernauns. He poute often of þat verse of þe prophete Daud, wheꝛ he seith³ : Obmutui, 16 *et humiliatus sum et silui a bouis*. He was down, he seyth, and meked him-self, and kept silens, þat he schuld not speke good. It was þe condicioꝛd of Daud, and soo hath be of many holy men, to speke but fewe wordes and but seldom, for þei were euyr aferd of 20 þat Salamon seith,⁴ þat in mech speche synne wanteth nowt. This caused ouꝛ maystir to sey but fewe wordes þat he schuld vse hem wel. Euyr was his mynde on-to heuene and euyr bidding soft bedes, often wold he a-mong his orisones say, Who long Lord schalt 24 þou⁵ || for-gete me ? And woo is me þat my good dwellyngplace is kept so long fro me ! Sum-tyme, whan we supposed he had be a-slepe, his handis weꝛ cured with his mantel, but his eyne sey we lift up to heuene, and euyr softe wordes herd we of his mouth. 28 Sumtyme eke whan he sat in talkyng with othir men, if þe talking were long, he, as in partye aferd þat þeꝛ was do sum excesse of speche, sodeynly wold brest oute and say his confession, mekly askyng absolucioꝛd, and þaꝛd aftir wold he asoile deuoutly þem 32

but he spoke seldom

remembering the words of David ;

for, as Solomon said, in much speech sin wanteth not.

Leaf 76.

Gilbert lamented the distance of death.

When he had talked long he burst out into his confession.

¹ In margin, 23.

² was twice, the first crossed through.

³ In margin in red, Ps. 38.

⁴ In margin in red, Prouer 10.

⁵ in margin.



which were a-boute him þat tyme. Be nyte tyme he was ocupied
 moost with orisones and ful pryuyly wold he goo to his rest, first
 knelyng longe be-fōr his bed. And whān his cubiculeres wold
 4 loke if he¹ lay wel, þan wold he blame hem þat þei mad his bed no
 bettir ouyr-nyth. Þese wordes were in maner of excusaciōn, for
 he was loth þat ony man schuld se in what manēr he rested; for to
 þat pryuyte he desyred² no moo secretaries but God and seyntis
 8 with whom he wold talk þe moost part of þe nyth. What schuld
 we speke of his diete, with what scarsnesse of mete & drynk he
 was fed? He loued so wel þe comon̄ refecciōn þat whān he was in
 grētte languōr, as it kindly folowith age, he wold not, for no prayer
 12 of his breþerin, ete in þe dortour; he wold neuyr be absent fro þe
 same hous whēr þei³ alle had her refecciōn, not-withstand þat
 þe rectorie was fer and many greces þer-too, which was grete
 difficulte to an old man for to clyme. Whān he was prayed of his
 16 disciples þat he schuld spare his grete age and his seknesse, he
 wold in a manēr of a holy ire answer & sey: Gilbert schal not be
 exauple to his successoures for to ete delicacies in his chambyr.
 For þis cause were þei fayn for to bere him, on on þe o side,
 20 a-noþer on þe othir; and with grete laboūr þus cam he to þe
 bord, to which, whān he was come, he pynd his body with hungir
 rather þan fild it, euyr þinkyng of þe vesselis longing to oūr Lord
 and euyr hauyng mynde of his congregaciōn. Whan he was bore
 24 fro þe bord a-geyn to his couch, alle þe othir part of þe day he
 spent in þe same vse, þat is to say, prayed or herd holy⁴ lessones,
 or comowned in deuocion. And þat he schuld haue þe uery ende
 of āll perfecciōn, be-cause he had ascended fro o uertue to a-noþir,
 28 and eke be-cause he was gretter in uertue þan he supposed || him-
 self, for he knew weel þat a vertu is neuyr þe lasse pouz it defende
 not him-self, for þis cause he purueyed pees a-geyns āll perelles
 which myth falle to poo congregaciones mad be him; eke þat
 32 debate which was a-mong þe lay puple of his ordre for dyuersite
 of metis, þis same debate with consent of āl his chapet̄r and in
 presens of Hewe, þan biscop of Lyncoln, he sette in rest and pes,
 and oþir menes of pes ordeyned he,⁵ and mad hem to be write and
 36 kept in his Congregaciones,⁶ with-oute ende to endewre.

He desired only God and the saints for his night-companions.

He would
Leaf 76,
back.
never eat in private,

but was led to the common refectory.

He spent his days in prayer.

Leaf 77.

He settled the debate among his lay-people on diversity of foods and had it written in his 'Congregacions'.

¹ in margin.

² MS. desered, y over in red.

³ i added in red.

⁴ s crossed through.

⁵ above in red.

⁶ in margin in red.

[CHAPTER XXIV.]

capitulum xxiiij.¹

THESE be þe myracles which oure Lord wrouth be his *seruant* Gilbert whil he leued in þis bodely lyff. A chanon of his þat had be & was euyr in his felauchip whan he went fro o place 4 to a-nopir, which mannes name was cleped Albyne, aftir a grete febilnesse þat he had take of labour in his iornay, fel in a greuous fevour, in so greuous þat he myte not goo with his maystir as he was wone to doo, so þat oūr maystir was fayn to abyde at a place 8 whch þei clepe þe ylde; þere abode he, abydyng þis mannes recuryng, and went no ferther. And whan oūr good fader had loy þere longe and wex wery, desiring to fulfille || his iornay, he sent a messenger on-to þis man,² comaundyng him in vertue of obediens 12 þat he schuld no mōr suffir þe fevyr to come on-to him, but þat he schuld with-oute ony lettyng³ come on-to his maystir in aff hast. Be þe same messenger, eke, he commaunded on-to þe feueres þat þei schuld no⁴ mōr be bold to vexe his *seruant*. Whān þis 16 message was doo, þis same Albyne inclyned his hed to þat precept, as religious man schuld do, saying þat he was redy to obeye his maystir in aff þing. The next day cam, and eke⁵ þe oūr in which þe fevyruer were wont to take him, and all þe toknes wēr come, as 20 schakyng, akyng of þe hed and swech opir; þan spak þis Albyne on-to þis seknesse as to a lyuysch creatur, in swech manēr: What menest þou þat þou wilt now vexe me a-geyn? Hast þou no mynde who þat my maystir forbad þe þat þou schuld no mōr vexe 24 me? But now I commaunde þe in my maysteris name þat þou obeye to his precept and besy þe no mōr to my vexaciōn. A-non, as he had said þese wordes, he blessed him with þe signe of þe holy crosse, and sone aftir he felle in a swete slep, and aftir he wook he 28 was deluyered of þat seknesse, ne many ȝeres after was not he vexed with þe feueyrs.

A canon of Gilbert's fell sick with fever,

to whom

Leaf 77, back.

Gilbert sent a messenger,

commanding him to come and the fevers to leave him.

When the fevers reappeared the canon commanded them to go,

and they went from him.

¹ In margin, 24.

² MS. letty, corrected in red.

³ in red in margin.

⁴ in margin.

⁵ which crossed through.

[CHAPTER XXV.]

cap. xxv.¹|| Leaf 78.

- A**N-opir chanon was pere of þe place cleped Sixelenses which had in his feet a violent and intollerable peyne. This man, 4 trostyng in þe grete vertue which oure Lord had put in his maystir, made menes to þe mynister of oure maystir þat he schuld kepe him þe watyr in which oure maystir schuld wasche his feet at eue. For þat was his custom, as þei sey, to wasch his feet euery nyth.
- 8 As þe man desired, þe water was kept, and he, with grete deuocion, wasched þerin his feet and þerby was mad hool. The grete feith of þe o man and þe clene lyuyng of þe opir, þorw þe myth of God, browt þis myracle to ende.
- 12 ¶ Ther was eke a knyht dwellyng a-boute Oxenford, þat, for helth² of his soule, was mad a chanon in þe place at Osney. This man sone aftyr his profession was mad celerere of þat hous, and not long duryng in þat same office, he felle in þat seknesse which þei clepe 16 podagra, which is a seknesse, as þei sei, of hem þat haue led her lyf in grete delicacye; and it causeth swech peyne in þe feet þat it priuyth a man of his walkyng. This man þus hurt, herd telle of þe grete myracles wrount be oure fader Gilbert, an who many places 20 and what noumbir of persones were edified || be his doctrine. Of þis fame he coniected in his soule þe veri soth, þat swech pingis myte not be do witz-uten vertuous lyuyng. Wherfor, with grete trost of his soule, he conuerted him to God and to þis Seynt, and 24 mad menes on-to hem þat were dwellyng with Gilbert, þat he myte haue a peyre of old sokkys, or pinsones, which oure maystir had often wered. He had swech as he desired, and a-non, as he had vsed hem a-while, his feet were hole. A long tyme aftir þis þe 28 same peyne þat was in his feet fel to his handis, and more peyne it was to him pere þan it was in his feet. Thoo took he þe same sokkys and wered hem on his handes, and fro þat day forth both his handis & his feet were hool.

A canon of Sixhills(?) was cured of pain in his feet by washing them in water so used by Gilbert.

A cellarer of Osney suffered from gout in his feet.

Leaf 78, back.

He was cured by wearing Gilbert's socks.

His hands were likewise cured.

¹ In margin, 25.² fo crossed through.

[CHAPTER XXVI.]

Cap. xxvj.¹

A goldsmith
in burning
fever was
cured by
drinking from
Gilbert's cup.

OWre maystir had a cuppe of whech he drank often, and, as it semeth, it was of tre bounden with siluyr, lich as religious in pis lond vse mech. This cuppe was broke with sum fal and 4 sent on-to Beuyrle, on-to a goldsmyth, for to repay^r it. This goldsmyth, whan þe cuppe cam, lay in þe brennyng fevyr, for so happed it þat þat same tyme was þe hou^r of his seknesse. And when he herd þat pis was || ou^r maysteris cuppe, and þat of custom 8 he drank often in þe same, he desired gretly to drynk of þis cuppe. So was þe cuppe fult with drynk, and of þat same drynk this man had his helth.²

Leaf 79.

Another man
was cured of
fistula by
Gilbert
washing his
feet on
Maundy
Thursday.

¶ A-nopir man, of þe noumbyr of hem þat were no clerkis in þe 12 same ordre, had in his foot a soor whech þei clepe þe fistula. And so happed on Maunde þursday whan a^{ll} þe breþerin schuld be waschid, he desired gretly þat ou^r mayster schuld wasch him. So was it ordeyned þat he was sette where ou^r deuoute fader schuld 16 in his cours wasch a^{ll} þe rowe, þat, be his touching, as he be-leued, veryly þe man myth be hool. The good old man in his cours of wasching cam to þis sek man, and with both his handys con- streyned his sore foot, be-cause he þout it was not clene. ³ Thus he³ 20 constreyned it⁴ with wasching, but in þat same handelyng, corrupt blood ran oute of þe woundys and opir mate^r swech as sores haue, and a^{ll} þis waschid oure fader ful clene with þat same watir of þat holy mynystery. What schal we telle long tale? Be þan he had 24 waschid a-wey þis blood and þis opir onclene mate^r, a^{ll} þe foot was hool.

A prioress
was saved
from death
through

Leaf 79,
back.

Gilbert's
mediation.

¶ There was eke a prioresse of his nunnes þat lay so seek þat euery man loked⁴ whan sche schuld deye. He herd telle of hir || 28 þat sche was so ny þe deth, and be a messenger^r comaunded deth þat he schuld not take hir at þis tyme, for sche was ful necessarie on-to þe religioⁿ. Sone afty^r þis he visite þis woman him-self, and his bak was but turned fro hir in his goyng þat sche was coumforted 32 a-non, for a^{ll} þe noyhous humoures went oute fro hir sodeynly be a swet, and eke þe grete constrictioⁿ of hir wombe was resolued meruelously.

¹ In margin, 26.

² in margin.

³⁻³ in margin.

⁴ inserted above.

[CHAPTER XXVII.]

ca^m xxvij.¹

- I**N pat same tyme was a grete debate be-twyx Steuene, kyng of Ynglond, and Herry, duk of Normannye, aftirward kyng.
- 4 This debate was so grete and þe parties so strong þat al þis lond at pat tyme was ny lost. For þe felde lay with-oute tilth, þe smale townes had no dwelleres, þe wallis wēr falle down and stretes distroyed. Grete townes wēr ny desolat; þere wat not elles² but
- 8 pray and³ þeft and breanyng, euery man a-geyn opir. This mad oure mastiris hert gretly affrayed be-cause he say þe lond ny distroyed, and in special for þe newe religioñ which he had begunne was ful likly to renne in desolacioñ. Vp-on þis sorow and
- 12 heuynesse þe good man prayed nyte and day þat oū Lord schuld haue mercy on his puple ¶ and sende an ende of þis desolacioñ. Sodeynly, as he lay and prayed, was schewid on-to him a book in
- 16 desolacion schuld lest. Whan he had red þis scripture he fel down plat and mad grete sorow, for he supposed veryly þat all þese 3eres were for to come. For if it so were þat þis persecucion schuld last so longe, all þis lond schuld, be possibilite, be distroyed. Tho he
- 20 þat schewid him þis book gaf him coumfort and notified on-to him þat þese were þe 3eres which he say of þat hool persecucion; of which, summe were passed and summe for to come. There he lete him haue knowlech who many were passed and who many to come;
- 24 and as þis vision schewid, so folowid þe dede, for þat same 3ere merked in þe book cesed þat debate and þat desolacioñ. This reuelacion was a grete coumfort⁴ on-to oū fader and on-to opir men to which he opened his counceñ.
- 28 ¶ We knew also in þat same tyme a noble woman⁵ of grete ricchesse, which, as often as sche conceyued, þe childyr þat sche bā wēr bore ded. A-noþir woman dwellyng be-side had a⁶ girdyl, with which oure fader ¶ Gilbert had often be girt next his flesch.
- 32 This girdil was take be þis woman to þe opir woman which myth not bryng forth childern o-lyue, and sche used it continually next

The land was desolate in King Stephen's days,

and the people at discord.

Gilbert sorrowed,

Leaf 80.

but he was shown a book telling the duration of the trouble,

which comforted him.

A woman bore still-born children,

Leaf 80, back.

and was helped by Gilbert's girdle.

¹ In margin, 27.³ d added above.⁵ in margin.² a stroke crossed through.⁴ t added in red.⁶ gil crossed through.

hir flesh. Sone aftyr sche conceyued a child, and þaṅ a-nopir, wech childyrn leued on-to mannes age and weṅ worþi men both in honouṅ and rychesse.

[CHAPTER XXVIII.]

Capitulum xxviij.¹ 4

THer was a man, eke, of Staunford, at þat tyme had a wyf þat baṅ no childyrn. So happed ouṅ maystir in a iornay to chese his hostel at þis mannes hous. Whan he was com þidir, þe woman herd gret report of his holynesse, and pout² þat be his merites sche³ myth conceyue, lych as þe woman Sunamite conceyued be þe presens of Helise. Trostyng þus on þis mannes goodnesse, sche mad ouṅ fader Gilbert bed in þat same place wher hir husband⁴ and sche⁵ were wone to ly. Gilbert went forth on his iornay; þe goodman¹² of þe hin cam hom, and in⁴ þat same bed, as þe woman be-leued, be meritis of ouṅ fader Gilbert, sche conceyued⁵ a son, and cleped hym, whan he was boṅ, aftir þe name of þe good old man Gilbert. And whan ouṅ fader herd sey of þis || chaunce, with grete merthe¹⁶ he sent a cow to þe woman, praying hir to norche wel his child. ¶ It happed on a tyme, eke, ouṅ maystir to ly at London; happed soo, þat a place next þe In wher he lay was sodeynly on fyre. So whan it cam ny his chambir, þei þat were a-boute him cryed up-on²⁰ him to go þenne and fle swech grete perel. He wold not him-self remeve ne suffir no þing in þe hous to be caried oute, but comaunded hem þat þei schuld lede him and sette him at þe wyndowṅ which he myth best se þe fir. Whan he was sette þere he⁶ be-gan to²⁴ pray, sumtyme loud, sumtyme soft, sumtyme saying, sumtyme singing. So þe fir cam so ny þat aṅ opir fled, but he sat stille and meued not, and sodeynly þe flaume of þe fir, as þouȝ he had dred þe presens of ouṅ maystir, left þat coost and went to opir²⁸ place, sparing þat hous wher he sat and alle þe houses which longed to þat In. He þat was lord of þat In and keper þankid God ofte sithe, saying with grete feith þat þorw þe merytes of Gilbert his place was saued. 32

A woman caused Gilbert to sleep in her bed that she might have children.

Her son was Leaf 81. called after the Saint, who sent her a cow.

A place next Gilbert's inn in London caught fire.

Gilbert refused to leave the inn, and the flames spared it.

¹ In margin, 28.

²⁻³ in margin.

⁴ þout twice, the second crossed through.

⁴ inserted above.

⁵ d added above.

⁶ in margin.

[CHAPTER XXIX.]

cap. xxix.

EUene as be þe inobediens of þe first man, Adam, mankynd Adam's lost
 lost þe dew dominaciōn || of hym-self and of opir þingis **Leaf 81,**
 4 þat be vndyr him, rith so be þe meknesse of þe secunde man Crist, **back.**
 þei þat folow his steppis recure swech rite þat þei may haue al dominacion
 þing in subiecciōn. Treuth saith þus to us in þe gospell: If 3e is regained
 haue feith as grete as a mustard seed, or ellis, If 3oūr feith be as through
 8 a mustard seed, 3e schal sei on-to þis hill, go fro þis place and falle Christ.
 in-to þe se, and it schal be soo. And in a-nopir place he saith: As Gilbert
 I say 3ou treuly, what-so-euy[r]¹ 3e aske in 3oūr prayer, be-leue, was obedient
 12 þis precept. Be-cause he was obedient to Him þat mad him, whom to the Lord of
 wynde and water obeyen, þerfor oūr Lord graunted to him for to the elements
 werk many þingis, and to haue comaundment ouyr þese elementis. he had power
 For to his preceptis were þese elementis buxum, wynde, se and over them.
 16 fire, and alle þei bowed to þe strength of his uertue. O special
 cronycle wil we allegge in þis mater. Oūr fader schuld ones saile
 ouyr þe watir of Humbir for visitaciōn of his flok þat was in þe
 prouince of ² 3ork, ³ or elles he cam fro 3ork in-to þis cuntre, Once when
 20 & þat is⁴ moost likly.³ The wynd blew oute of the south with a storm,
 swech impetuosnesse and mad þe wawe so for to rise, þere durst
 no man goo. He was compelled to a-byde at a grange whеч þei He awaited
 cle||pe⁵ Heseleschop, a-bidyng þe ende of þe storm and coumfort its end,
 24 of fayr wedyr. He lay pere long and was wery of þat lyf, and **Leaf 82.**
 mech mōr wery for he had grete hast to see þoo persones whеч he but grew
 went to visite. He asked of hem þat schuld lede him what wynde weary,
 was best to lede him ouyr þe watyr. Thei saide þe north wynd
 28 wast best, if it wold blowe. He answered þat he supposed þe
 northest schuld be mōr gracious, but he comaunded hem in oūr
 Lordis name, in whom was all his trost, þat þei alle schuld with and asking
 a good deuociōn sei a Pater-noster to oūr Lord. This made he his people to
 32 hem to do þat no man schuld deme þat he trosted on his owne pray,
 merites, and þat he schuld fle þe praysing of men, whеч was euyr
 his appetite. Aftyr þei had sayde þis orison he comaunded his

¹ MS. euy. ² god *crossed through*. ³⁻³ or elles . . . likly, *in margin*.⁴ MS. it.⁵ hel *crossed through*.

set out for
the shore.

The sailors
put to sea;

the storm
ceased, and
Leaf 82,
back.

they had the
wind they
desired.
When they
arrived at
their port the
tempest rose
again.

hors to be sadeled and all his meny to make hem redy. Thus þei hast to-ward þe brynk of þe watyr, and þe tempest be-gan sumwhat to cese. The schipmen sayde ech to opir, lete us take þe watyr in Mary name; we a^r likly to haue a good freyte. This saide þei of 4 grete sikyrnesse, for þei trostid mech vp-on þis mannes vertue. Thus make þei redy he^r schippis, and þe same wynde which ou^r maystir desired, þei had; þei goo in-to || þe vesseles, drawe up her sailes, and with a fauourable wynde þei londe wher þei desire. 8 The most merueile in þis mater was as þei told þat¹ wher present, þat whan ou^r maystir was londyd þe same tempest roos a-geyn & þat same wynd in þat place where he took his schip, þat all men myth knowe þat þe face of heuene was noth chaunged at þat 12 tyme but be his merytes.

[CHAPTER XXX.]

capitulum xxx.²

AFtyr þat tyme þat ou^r maystir was passed oute of this world,¹ certeyn dremes were schewid to certeyn vertuous 16 persones, in which dremes þe tyme and þe hou^r of his deth was notified and oppenly declared þat þis man was ioyned on-to þo seyntis in heuene. For þat nyte in which he passed fro þe world swech a vision was schewid on-to a prioresse of nunnes, not of his 20 ordre, but of a-nopir, in þe prouynce of 3ork. The woman say in hir vision a grete cherch standyng in a fay^r place, and on þe west side of þe cherch a gret hous, in which hous many men we^r bysi to aray all swech þingis as longe to byryng of a man, þat is to sey, 24 a bere arayed with cloþis of silk, with candeles and a crosse and mech opir þing, as longith to þat solempnite. And in þis || drem þis same persone, þis prioresse, had gret merueyle, for sche had neuyr in all hir lyf seyn no swech solempnite³ a-boute no ded 28 man. A-mongis þe puple, which was gret, as sche þoute,⁴ sche spak on-to on and prayed him to telle hir what maner man þis was þer ded for whom all þis aray was mad. That same persone 3aue hir þis answe^re, þat maystir Gilbert of Sempingham was 32

The night
Gilbert died,
a prioress of
York saw
a vision,

of prepara-
tion for the
burial of
a man.

Leaf 83.

It seemed to
her that she
asked what
man was
dead, and
was told that
it was Gilbert.

¹ inserted in red above.

³ part of the word over in red.

² In margin, 30.

⁴ I crossed through.

passed fro þe world, and ouȝ Lord wold þat he schuld be byried
 with swech solempnyte. Aftyr þis answere he þat lay on þe bere
 rose up, as sche poute, and took a crose in his hand and be-gan to
 4 synge a song in Latyn with a note of swech melodye þat sche had
 neuyr herd no swech. The letter to þat same note was þis: Pure
 mentis gaudia ostendamus eia in vocis melodia. The Englisch is
 þis, as I suppose: The ioye of ouȝ elene mynde lete us schewe now
 8 all in fere with voys ful of melodye. Whaȝ he had songe þis vers
 all þe puple folowyng sang þe same, and soo went þei forth on
 procession in-to þat same chersch. Whan þis womaȝ say þis
 bischop þus syngyng and on lyue, sche saide on-to him which told
 12 hir þat Gilbert was ded: Wenest þou þat I knowe || not maystir
 Gilbert? I knowe him ful weel, and he is not ded, for þou saide
 he was ded, and he is zondir in þe procession. Than þe man
 saide to hir agayn: Knowist þou nowt what fell to Seint Ion þe
 16 Euangelist? Euene as he had þe moder of ouȝ Lord in keypyng,
 so had þis man in gouernauns many persones which folowid hir
 virginite. Tho spak þe nunne to him a-geyn: I knowe wel what
 fell¹ to Seyn Ion, for he is þe aduocat of ouȝ place, and I can his
 20 lyf ny be hert. And þaȝ said þe man to hir²: Rith as ouȝ Lord
 hath do with Seynt Ion, rith so wil He do with þis man. In þis
 mene-while þe procession went fro þe hous, and sche inqwired of
 him whidir it schuld goo. He saide þat all þe processionnes of þe
 24 world schuld mete with þat procession. Thus talkyng, þei³ entred
 þe chersch, and þat procession stood stille be-fore þe grete crosse.
 A-non sche say many processionnes entre in-to þe chersch, mo þan
 sche coude noumyr, of which sche knew many, and þan sche dred
 28 hir for þe grete noumyr þat sche schuld be trode vndir fote. In
 þis dred sche wok, and felt so swete a sauouȝ in hir⁴ nase þat sche
 had neuyr felt non swech, for al þat day || and many dayes aftir
 þat swetnesse a-bood, with which swetnesse sche was gretly
 32 refrecchid. In þis tyme of her wakyng hir sistir rang to mateyns
 & sche roos, gadered all heȝ sisteres, and told hem pleynty þat sche
 wist be hir drem þat maystir Gilbert was ded. Not long aftir be
 a messenger þat was sent to telle hem of his passing, þei knew
 36 veryly þat þis was þe houȝ in which he passed. It is ful likly

Then she thought that Gilbert arose and began to sing in Latin,

and that she interrogated a man about it,

Leaf 83, back.

who told her Gilbert was like St. John the Evangelist.

The nun said she knew St. John's life nigh by heart.

She entered the church,

and saw many processions meet St. Gilbert's.

Leaf 84.

When she awoke her sisters were going to matins, and she told them her dream, which was soon corroborated by a messenger.

¹ I crossed through.

² ir written more plainly above in red.

³ i added in red.

⁴ MS. his.



Such visions
occurred at
other times.

pat þis vision̄ was soth, for we rede þat þe deth of Martyn was knowe to many sundry persones which dwelt fer, in þat same hoūr of his passing, as to Seynt Seuēr, bischop of Coleyn, and to Seynt Ambrose, bischop of Melan. Eke Seynt Benet say his sistir's soule⁴ bōr on-to heuene þe hoūr of hir deth. And Seynt Ierom alsoo appered on-to Seynt Augustyn in þat same hoūr.

[CHAPTER XXXI.]

capl. xxxj.¹

Another
woman
thought she
saw a flock of
angels,

LIch on-to þis vision was schewid a-noþir to a noble woman⁸ of vertuous condicions & wif on-to a man lich in vertu on-to hire. Sche poute in hir slep þat sche say a grete multitude of aungellis, with grete noyse of praying and ful swete song, flye up in-to heuene. And aftyr þei were go sche say too grete cumpanies¹² || of blissed spirites³ wech were so ordeyned þat ech of hem had face to face, lich as þei haue þat stand in a qweer. Thei held a-mongis hem a fayre white schete, and in þis schete were thre naked childirn. On of hem sche myth see fro þe nowle vpward;¹⁶ he was balled, and ȝet had he a childis face; þe oþir too say sche but þe schulderis and þe face. Sche inqwired of on in þe company what maner þing þis myth be, & it was answered to hir þat he in þe myddis was maystir Gilbert of Sempingham, which was ded to²⁰ þe world and þus born to God. Sche inqwired eke if þese to were chanones of his ordre, and it was answered, nay. Thei [are] not of his ordre, he said, but good and holy men which were take oute of þe world and þus led to hēr Lord. This same vision say þis²⁴ woman⁴ þe same nyte oure maystir deyd, and whan sche wook sche⁵ told þis vision̄ to hir husband; þei both noted þat day and founde aftir þat it was þe same in which oūr mayster went fro þe world: whidir he was born or wher̄ he was sette, was schewid aftir²⁸ in vision̄ to on of his chanones. For a grete tyme aftir þat oūr mayster was ded a chanon of his ord̄r say in his sleep || oū of his breþerin þat was ded long be-fore. He þoute þat he inqwired of

Leaf 84,
back.²

and a choir of
angels hold-
ing a sheet,
in which were
three chil-
dren.

She learnt
that one of
them was
Gilbert of
Semping-
ham, new-
born to God.

This she saw
the night that
the Saint
died, and told
her husband.

A canon of
Gilbert's

Leaf 85.

order saw in
his sleep one
of his dead
brethren,

¹ In margin, 31.

² The embellishment of capitals in red omitted from this page.

³ Soules crossed through and spirites written above.

⁴ n crossed through.

⁵ l crossed through.

him many sundry þingis, and had answer ful *conuenient* on-to his questiones. Tho inquired he of þe astate of heṛ maystir, what he dede or wheṛ he was, & his broþir answerd in þis maner: He is not with us; a hyer place holdeth him. For fro þat tyme in which he was take fro þe world, a-non was he set a-mongis þe dauns of virgynes.

whom he asked concerning Gilbert, and who said that the Saint sat high in Heaven with the virgins.

[CHAPTER XXXII.]

cap. xxxij.

8 O Vre blessed Lord, as he magnified Seynt Gilbert in his lif with grete meruelous werkis, rith euene soo wold he schewe þe ioye of him aftir his deth with grete & manifest tokenes. And alle þese tokenes, who þat þei cam to þe lite of
12 ouṛ knowlech, þat þei þat lyue now and eke þei þat schal come aftir us haue no doute in þis matere, shortly, as þei were doo, we wil reherse here. Whan þis man, wel be-loued with God, was passed fro þe world, þat men schuld know wel his lyf and
16 his merites weṛ acceptable to God, in þe first 3ere of his deposicioṇ and so forth opir 3eres,¹ weṛ many myracles doo at his graue.² But at þat tyme þei which he had left at Sempingham || were men drawn in-to secret³ *contemplacioṇ* and had ful lytyl deynte
20 with grete aqweyntauns of þe world, &⁴ were necligent, if I schuld say so, to dyuulge þese grete myracles which were dayly wrount a-mongis hem. Thus poute þei, of very humilite, be-cause þei weṛ his childyr, if þei weṛ þe first þat schuld puplysch þese grete
24 myracles of heṛ mayster, men myth sey of hem, as Crist ded of þe Pharisees,⁵ þat þei⁶ magnified heṛ owne hemmys. For þis cause, xj 3eṛ aftir his deth was no gret pupplicacion mad, not-with-stand þat in many sundry place⁷ were wroute many sundry
28 myracles; and þan þe breþerin at Sempingham poute þat þe hidyng of þese glorious werkis was displeasauns to ouṛ Lord, deregacioṇ on-to seyntis, and wrong a-geyn þe worchup of þe cherch; þei as wise men and gouerned be þe counceill of wise

As during his life, so after his death, Gilbert was magnified,

and miracles were done at his grave.

Leaf 85, back.

But those of his order were reticent,

so that till eleven years after his death no publication of his miracles was made.

¹ MS. 3es, with s crossed through and res over in red.

² MS. gra with ue over in red.

³ c added above in red.

⁴ added above in red.

⁵ In margin in red, M^t 23.

⁶ a added in red.

⁷ ce added in red.

Hubert,
archbishop of
Canterbury,
was then told.

Leaf 86.

He com-
manded cer-
tain abbots to
hold inquiry,

and write the
results,

that he might
get Gilbert
canonised.

These abbots
and others
went to Sem-
pringham on
January 9,
1201, when
King John
was there.
There they
held inquiry.

Leaf 86,
back.

Hubert sent
their letters
to the Pope,

to whom
many wrote
also asking
for Gilbert's
canonisation.

men, went up to þe archbisshop of Cauntyrbyry, cleped þat tyme Hubbert, and told him all þis þing. Whan þe man herd all þis he wept for very ioye, and þankid God with ful grete deuocioñ þat he wold schewe swech myracles in his dayes. And þouȝ it were 4 so þat he had no doute of þe holynesse of þis Seint Gilbert, || be-cause he had know þe man & herd gret reporte of his holy- 8 nesse, ȝet for to satisfiye þe opynyon of oþir men, he þoute best to put þis matē in dilacion and tary a-while, in which he 8 myth heȝ more to confirmacion of his entent. Vp-on þis poynt þis same archbisshop sent down on-to certeyn abbotes of þis same prouynce, comaundyng hem be his letteres þat in þis matē þei schuld make bysy inquysicioñ, and here inquysicioñ, 12 in what forme it was mad, he wold þei schuld write it on-to him, þat he, þus instruct be her informacioñ, myth write þe more sikirly¹ on-to ouȝ fader þe Pope to haue leue of him for to² puplysch þe canonizacioñ of þis Seynt, aftir þe Pope had 16 doo his part. These abbotes deuoutly receyued þis comaundment, and ioynend on-to hem for moȝ auctoryte many oþir persones of þe cherch, both regulē and seculē. Thus came þei aft to þe place of Sempingham, þe ix day of Ianuary, þe ȝere of ouȝ 20 Lord a Mccj, and þat same day þe kyng of Ynglond, Ion, with many of his lordis, visited³ þe same place. There þei dede rede þe myracles and discussed hem with grete diligens and streyt examinacioñ; þei wrote hem þanne || in her letterys, both 24 on-to þe seid archbisshop and to þe Pope. Alle pese letteris sent þe seid Hubbert on-to þe Pope with his owne epistles,⁴ in which he comended þe grete dedes wroute be þis man, and prayed þe Pope to graunt leue þat he schuld be lyfte fro þe 28 erde and leyde in more honourable place. Eke, be exhortacioñ of þis same man, many notable persones of Ynglond and prelates wrytyn comendatyf letterys on-to þe court, besekyng þe Pope of þe same. The kyng eke wrote on his side and many of his 32 lordes þat þe Pope schuld þe soneȝ performe here entent.

¹ ly added in red.

³ MS. vsited.

² canoni crossed through.

⁴ l crossed through.

[CHAPTER XXXIII.]

Capitulum xxxiiij.¹

TO of þe lettered men of þis ordre þoo weŕ sent with all þese letteris to þe court, to whom fel a grete myracle, þat
 4 not-withstand þei went in þe hoot someŕ in ful grete distemper wedir, in wech mech folk deyid of pestilens caused be þat same
 hete, for al þis þese men went and cam heyl and sound, not hurt with þat pestilens. A-nopir þing fel eke in þat iornay, þat
 8 þei went þorw a buschment of malandrynes, and not aspied, for ouŕ² Lord sperd þe sith of þoo þeues with a seknesse cleped
 acrisia,³ wech is a febilnesse þat a þing schal ly be-foŕ || a mannes eye and not be seyn. Þus weŕ þei saued be meryte of Seynt
 12 Gilbert. Thus serued ouŕ Lord⁴ þe kyngis men of Surre þat be-seged Dotaim to kylle Helise, and he appered on-to hem, & þei
 knew him nowt.⁵ Thus ar þei come hom in good prosperite fro þe court, brynging with hem þe bulle of ouŕ holy fader þe Pope,
 16 with his comaundment to þe archbisshop of Cauntyrbyry, to þe bisshop of Hely, to þe abbot of Borow, and þe abbot of Wardon,
 in weche bulle was enioyned on-to hem þat þei schuld goo to þe place of his sepultuŕ and þere schuld þei comaunde to þat
 20 college of his ordre to faste iij dayes solemply, and in all þoo dayes þei schuld pray deuoutely to God þat he schuld open in
 þis mateŕ to hem þe weye of treuth, and more-ouyer, þat þese bischoppes with þe abbotes schuld ransake streytly þe witnesses
 24 and þe fame opene in þe cuntŕ, &⁶ summe scriptuŕ autentik of þe vertue of þe maneres of þis man and of þe vertue of þe myracles
 doo in his name, all þis schuld þei inqwire bysly, treuly write it, and aftir send it up to þe court seled with her seles,⁷ be wise men
 28 and trewe, wech men must swere in þe presens of ouŕ fader þe Pope þat all þis || informacioŕ was trewe. All þis comaundment of þe Pope was fulfillid in-dede.

Two Gilbertine clerks were sent to Rome with the letters,

and passed safely through pestilence and ambush.

Leaf 87.

The Pope commanded the archbishop and others

to go to Sempringham, where, after three days' fast,

all witnesses should be examined and a record made of Gilbert's life, &c., and all this should be taken to Rome and sworn to.

Leaf 87, back.

¹ In margin, .3.

² ha crossed through.

³ in margin.

⁴ above in red.

⁵ In margin in red, 4 Reg. 6.

⁶ þe crossed through.

⁷ I crossed through.

[CHAPTER XXXIV.]

Capl. xxxiiij.¹

On St. Cy-
prian's day
the arch-
bishop and
many others

went to Sem-
ptingham

and called all
the witnesses.

All their testi-
monies were
sent to
Rome.

At the same
time a young
man whose
head was
turned with

Leaf 88.

pain, was
cured there,
and went to
Rome with
five priests
and others,

who testified
to the truth
of the letters.

THe sexte kalend of Octoibr, pat is to sey þe day of Seint
Cipriane and Iustine, þis same archbischoþ, with þe bischopis
of Bathe, of² Hely, and of Bangore, with many abbotes & prioures, 4
with summe archdeknes, chanones and officeres of þe chersch of
Lyncoln, with many famous maysteres and grete puple, came
to þe hous of Sempingham; and aftir þei had fastid iij dayes,
þei cleped first þe Holy Goost, as men doo at elecciones; þoo 8
cleped þei þe witnesses, or witnesseres, religious and seculeres,
clerkis and lewed men and women, mad hem to swere þat þei
schuld say soth in þat mater in which inqwisicion schuld be
mad. And all her testimonies þei writyn ful treuly in a dewe 12
forme, and sent hem to þe Pope closed vndir her seles. Ferþermoþ,
þei writyn certeyn proues of his holy lyf and *conuersacioñ* and
of þe fame of þe cuntē. And whilis þei taried þere iij dayes
þe treuth was opened of þe mater which þei soute, be a grete 16
myracle do at his graue, of a 3ong man whos heed with seknesse
turned round, of which turnyng he was oute of hys mynde, and,
for uery ¶ peyne, loked euery houē to be ded. Ther was he mad
hool in here *presens*, and with þe messageres went in good helth 20
to Rome, and in good helth cam hom a-geyn. For þei sent in
þis ambassiat to Rome v. of þe same ordre, prestes, sex simple
on-learned, of which noumbē summe weē holed fro certeyn seknesse
be þe merites of þis Seynt, summe were *present* whan certeyn men 24
weē holed. For þis cause weē þei in *special* sent, þat þe Pope
schuld knowe be þe men which weē þer³ þat þe suggestion of
þe letteres sent was soth. The messageres go forth with gret⁴
ioye, trostyng on ouē Lordes help and þe Seyntes prayer for whom 28
þei goo, mech more with þe betir chere, for þei hadde mery
dremes be-fore her iornay, and in her iornay grete prosperite
in þe weye, & many opir good tokenes. And þus, with no grete
difficulte, þou3 it weē so þat Sathanas wold a letted her wey, 32
3et, as we saide, with-outen any grete difficulte, þei come to Rome

¹ In margin, 34.

³ in margin.

² inserted above.

⁴ MS. gr̄t.

on Newzere euen, and aftir pat þe secundu day of Ianuari þei come to Anagniam, wher þe Pope dwelt þat tyme. Our Lord gaue hem so grete grace in þe site of our holy fader and of þe cardinales, 4 þat þe x day aftir þei wer come þei were sikyr of all þat euer þei desired. || For our fader þe Pope had his deliberacion of þis mater a-mongis þe cardinales, and say þe wytnesse and þe iurates what þei wer, apposed hem a-sundyr, and fond gret acord 8 betwix hem; and þouz, as be mannes reson,¹ þe Pope and þe cardinales þoutz þis mater myth be performed a-non, zit plesed it to þe counceill of our Lord þat it schuld be dilayed, for he wold þat his counceill and his help schuld be cleped to þis mater.

From Rome the messengers went to Anagnia, where the Pope was.

Leaf 88, back.

The Pope and cardinals consented to the canonisation, but delayed it.

[CHAPTER XXXV.]

12

cap. xxxv.²

On nyth with-inne þese³ ten dayes lay our fader þe Pope stodiand on⁴ þis mater and myth not slepe. He þoute mech⁵ of þis man Gilbert, & was gretly in doute what he schuld do in þe mater. 16 Thoo prayed he God⁶ þat he wold schewe him sum tokne be which⁷ he myte haue knowlech of Goddis wil. In þis þoute slep fel up-on him, and in þat same slep swech a vision was schewid on-to him. He þoute he say be-fore him⁸ a grete and a hy touz, to which 20 touz he had gret appetite to goo,⁹ and þedyr he went with many folk aboute him, as he was wone. Whan he was come with-inne þe touz, he say a bed ful of stre and arayed at þe best; a-boute þe bed a curteyn of silk, precious I-now, he say hanging, and 24 þis curteyn, as he þoute, was embrowded with || many ymages of seyntes. He stood and merueiled longe on þe beute of þis curteyn, for he had no swech a-boute his bed, and for þat cause he gan to pulle þe curteyn to him, for he þoute he wold sowe 28 it new and make mete to his bed. And in al þis besynesse he sey a-nopir chambir moz inward and mech folk pere. Whan he was com pidir he inqwyred what he schuld do in þe cause, for which þe chanones of Sempingham were come and in þe 32 canonizing of þis Seynt. Tho al sodeynly he herd a voys crying þus: Michael þe archangel, he schal be þi help in þis bisnesse. The answer.

One night the Pope

dreamt he saw a high tower,

where he found a bed with a rich

Leaf 89.

curtain embroidered with saints' images.

He asked men in another chamber what he should do for St. Gilbert.

¹ b crossed through.

² In margin, 5.

³ C. 33 b. thesse.

⁴ C. studeant of.

⁵ C. much.

⁶ C. good.

⁷ C. wiche.

⁸ above in red.

⁹ C. for to go.

The Pope
then awoke,

and made a
special orison
on Gilbert to
be said in his
commemora-
tion.

He asked an
abbot to in-

Leaf 89,
back.

terpret his
dream,

who ex-
pounded it,
like Daniel
and Joseph,
telling the
Pope that he,
unlike others
before him,
was Pope by
true election.

Leaf 90.

The figures
on the cur-
tain were the
saints, who
screened men
from tempta-
tion.

Whan þe Pope had seyn al þis in his slep, sodeynly he wook,¹ gretely counforted of þis reuelacion, for he vnderstood² be þis þat our Lordis³ comaundment and plesauus was þat þis mater schuld be broute to parfite ende. And a-non, with-oute letting,⁴ he mad a special orison of our fader Gilbert with a secrete and postcomun aftir þe forme of þe missale, and whan he had mad hem he comaunded þat þei schuld be seyd openly in his commemoracion. Ferþermo, þe Pope, as a wise man⁵ desiring⁴ for 8 to haue þe very certeyn of þis mater, cleped on-to him a ful wise man and holy, an abbot, þei cleped hym Reyner, and commaunded him, be vertue of obediens, þat he schuld || be-pink him of his dreem and telle him þe coniectur of þat same. The 12 cause why þat þe Pope uttered his vision to þis man rather þan to a-nopir, was for he led a solitary lif in þe mountes, and was in gret opinion both to þe Pope & þe court. Tho answered þe abbot a-gayn on-to þe Pope, and sayde þat þis mater neded 16 non auysement, for both þe drem and his interpretacion was open i-now. So as a-nothir Daniel on-to Nabugodonosor, or lich a-nopir Ioseph on-to Pharao, he expounded it⁵ in swech declaracion: The fayre touer he seid and þe hye, wech þou say, Ser Pope, 20 is þe grete excellens of þi dignite, to wech þou aspirest; not as ded many bi-fore þe, but⁵ be trew eleccion þou enterest in-to þe same, and þat is ment in þi drem wher þou poutist þat þou we, led in-to þis place witz⁶ þe handis of many men. The bed 24 so wel arayed is a clene consciens, in wech a man restith as in his bed, lich⁷ as þe prophete Dauid said in þe Psalme: I schal wasch, he seith, or ellis, water⁸ my bed with my teres. For euene as clopis in wech we rest be mad clene witz watyr, so is our 28 consciens clensed with repentauns of our synnes. The curteynes a-boute þis bed in wech be impressed || þe fair figures of seyntes are þe commemoraciones of holy seyntis used in þe chersch, be wech we be schadowyd fro wyndes of temptaciones. These 32 corteynes aray ful wel our consciens whan we, both with hert and with werk, fulfille her desir, epir to honou, hem in God or elles to folow her steppes. Thou fader Pope be-gan to sowe þis curteyn whan þou pout first to sette þis man Gilbert in þe 36

¹ C. 33 woke. ² C. vnderstode. ³ inserted above. ⁴ C. desieryng.

⁵ t added above.

⁶ C. 34 b. w².

⁷ C. lech.

⁸ C. I shall wech the fecch or ellis water.

kalender of seyntes, and I suppose, veryly, he is ful worpi to be annoted a-mongis hem. Eke swech þing as pou desyred waking, pou asked in þi slep, and þin answeere was goue, þat Mychael schuld be þi help. Noþing a-geyn reson. Michael is þe prouost of Paradys and prince ordeyned be God to receyue poo soules which schul be offered to God. This same Michael hatz receyued þis manne soule and led it to the hie court of 8 blessed spirites, and in þat same court it is determyned þan þis man Gilbert, fro þis tyme forward, schal be halden in honour¹ and reuerens as a Seynt. Sowe him In, þerfor, with þi nedel, with þis power no man hath þat in hand but pou. Ioynne him on-to 12 þe selauchip of seyntis, for it is conuenient þat þe cherch in erde folow þe || cherch a-boue in heuene.

Leaf 90,
back.

[CHAPTER XXXVI.]

Capitulum xxxvj.²

16 **T**his interpretacion of þis drem, whaū it was þus expressid be þe abbot, plesed þe Pope gretly, for he, with-oute ony tary, mad calle all þe court of Rome, which was grete at þat tyme,—and in special þe archbisshop of Reymes was þere present at þat tyme and bare witness of þe holy lyf of Seynt Gilbert, for in his 3ong 20 age he had be in Yngland and knew both þe persone and þe fame. In þis gret congregacion, whan all men weŕ sette saue þese messageres of Sempingham, þe Pope sayde a grete and solempne sermon of þe holynesse and þe myracles of Seynt Gilbert, rehersing 24 þe witnes þere present, and aftir certeyn wordis which be pertinent to þis offise, þere he solemply & openly canonized Seynt Gilbert with þe comoun assent of all þe cherch, and þer eke he mad a³ decre þat þe fest of Seynt Gilbert schuld be seid and songe in þe cherch 28 lich as þe festis of opir seyntis be. Thus whan þe Pope in his sete had þus openly schewid on-to puple þis canonizacioū of þis holy man, aftir-ward he comaunderd þat letteris schuld be mad of þe same sentens to þe archbischoppis of Ynglond & to þe chapetir of 32 Sempingham, in which || letteris he rehersed all þe mater fro þe

The Pope called his court, and the archbisshop of Rheims testified to Gilbert's holy life.

The Pope then delivered a sermon, and canonised Gilbert,

and sent word of all this to England,

Leaf 91.⁴

¹ C. 34 halden in honor. ² In margin, 6. ³ de crossed through.

⁴ The embellishment of capitals omitted from this page.

and ordered
his feast to
be kept.

He also com-
manded the
archbishop to
perform the
ceremony,

and as the
Saint was
passing out of

Leaf 91,
back.

remembrance,
all haste was
made.

beginnyng on-to þe ende; with all þe inquisicion of his lif and his myrales he rehersed eke who discretly, who sadly, with what circumstauns, þis mater had be ¹ treted, wher-for he comaunded in þe ende of þe bulle þat swech þing as þe Pope with solempnite and ⁴ with auyse had ordeyned to be kept, þei, as good subiectis, mekly schuld fulfille and comaunde þe fest of þis holy man to be solempnized be all her prouinces. A special comaundment sent he eke on-to þe archbischof of Cauntyrbyry, be-cause þe place of ⁸ Sempyngham stant in his prouince, þat whan-so-euer þe breþerin or chanones of Sempyngham required him, þat he schuld goo þidyr and left up fro þe ground þe body of þis holy confessour, and with dew reuerens ley it þere which as þe same breþerin had ordeyned ¹² it schuld be leyd. This comaundment of þe Pope was receyued of þe archbischof and of þe seid chanones as þouȝ it had come fro heuene; wherfore þei, desiring as good childyrn to fulfiff her faderes comaundment, all þing þat was necessarie to swech solempnyte ¹⁶ þei purueyed in all hast. And þouȝ þe mynde of þis Seynt, as haue be of many opir, was mech oute of remembrauns, eþir for age or elles, || for necligens of men, or vnkunnyng, or sum opir cause; zet, as we hope, it was sufficient to us for to be-gynne þis ²⁰ werk, be-cause we had reuelacion first fro God and comaundment fro ouȝ holy fader þe Pope, to whos comaundment we be bounde to obeye as þouȝ it had come fro God. Eke for þe man ² in his lyf comaunded us to do þis þing and we eke desired it schuld be do ²⁴ whil we lyue, þis was þe grete ³ hast in þis mater. For þei þat weȝ sent for þis mater þoute it conuenient to fulfiff þe Popes precept whil he was on lyue and þei eke.

[CHAPTER XXXVII.]

cap. xxxvij.⁴ 28

In the vigil of
the Holy
Cross, 1202,
the men of
Sempyngham
ask the arch-
bischof to be

THe ȝere of ouȝ Lord Crist a M. cc. ij., þe forseyd breþerin of Sempyngham, in þe vigil of þe holy crosse, with þe moost famous men of all þat religion came on-to þe said archbischof with heȝ maystir, maykyng grete instauns þat þe next Sunday aftir ³²

¹ tred crossed through.

³ of crossed through.

² in margin.

⁴ In margin, 7.

þe feest of Seint Denys, he wold vouchsaf of his faderhod to be at
 þe translacioñ of þis holy confessour Gilbert. The archbisshop
 receyued hem not but in þe best maner, and saide he was glad of
 4 þese tydannes and redy to fulfille¹ þat solempnyte which þei all
 desired, and up-on þis he wrote to þe bischoppes of his prouynce
 þat if þei myth haue leyser þei schuld² come to him and || honour
 þis holy day. Ferþer mor, he desired of hem þat þis schuld be
 8 notified þorw-oute her diocise, þat all men which had deuocion to
 þis Seynt myth come to þis fest if þei wold. Thus in þe same day
 prefixid, þat is to seyn, þe iij ide of October, all þis mater is put in
 executioun. And be-side all þe myracles rehersed be-foř in þe Popes
 12 presens, eke be-side reuelaciones had fro heuene, and be-side þe seid
 witnesses, newe pingis fel þat same day. The nyth of his transla-
 cion, þat is to sey, þe nyth be-twix þe Saturday and þe Sunday, þe
 noble man, þe archbisshop with opir bischoppes and ministres came
 16 on-to þe graue wher þe holy membres of Gilbertes body was hid,
 and with grete worchep þei lifte up þat holy uessel of God, þat, so
 waschid and arayed þe next day aftirward, he myte with lesse
 tariing be laid in his schrine. Whilis þat þis seruise was do to þe
 20 body with swete ympnis and songis, summe religious men þere
 present, and eke summe seculeres, seyn a grete knot of fyr al
 round, as pouz many candeles had be ioyned to-gidyr, or ellis lich
 a grete schinyng sterre ones, twyes, þryes, com down fro heuene
 24 and eft-sones goyng up to heuene aboue þe roof of þe cherch,
 euene || ouyr þe sepultur. And at þe pird comyng it semed as
 pouz it had pirded þe rof & falle in-to þe cherch. Thei þat sey
 þis site with-uten told it hem with-inne, þat þei myth goo owte
 28 and se þe same, þat is to sey, þe lite of our Lord aboue þe cherch.
 Lich þing sey opir men which had waked at þe graue certeyn
 nytes in her prayeres a litil be-foř þis translacioñ, þat is to sey,
 a grete lite entr þorw þe rof and thries entre in-to þe graue wher
 32 þe holy body was layd. Swete sauour eke felt þei þere whan þe
 stonnes were remeued be masones for to make space wher the newe
 scryne schuld be sette.

at the trans-
lation of
Gilbert.

He invited
his blshops to
attend.

Leaf 92.

So it all hap-
pened, and

wonderful
miracles were
done at the
time.

Leaf 92,
back.

¹ MS. fulfull.

² d added afterwards.

[CHAPTER XXXVIII.]

cap. xxxviij.¹

More miracles
were done at
the transla-
tion,

Leaf 93.

and the arch-
bishop be-
came sud-
denly ill,

but was cured
through
devotion to
St. Gilbert.

Leaf 93,
back.

Nowt only þese myracles rehersed weþ doo at þis tyme but many oþir testimonies weþ had in which men myth know þat þis translacion was plesauns to God. Thus whan þei had lifte 4 þe ston fro þe graue þere was founde fayre red poudere of his flesch,² swech as þei sey as virgines³ haue whan þei aþ ded. The chesible eke in which þe body was woundyn, of silk, was found hool with-oute corrupcion. Whan aþ þese relikes were lift fro þe 8 ground and waschid þe⁴ archbisshop went a-gayn || to chambyr for to take a rest, for it was fer fro day. Whan he had leyn a lital tyme on his bed sodeynly fel up-on him a greuous seknesse, and þe peyne vexed him so sore þat he stood in grete dowe, and in maner 12 dispeyr, þat he myth not fulfilþ þat office for which he was come, and to which he had cleped so many persones in special of swech reuerens. For þis secound cause was he moþ sory þan for his bodely seknesse. He leyde medicynes to his body, swech⁵ as þei⁶ tawt 16 him, but al þoo profited nowt. Tho turned he his trost and his deuocion to God and to Seynt Gilbert, þat ouþ Lord⁶ at mediacion of þat good Seynt wold send him myte and strength to performe þis office for which he was come and many oþir persones. A-non 20 as þis prayer was fulfilled so sone left him aþ þis peyne, for aþ þat same peyne was goo he felt his body moþ myty and strong þaþ it was be-fore. At þis same chaunge cam þe houþ in which þe couent rang to mateyns. A-non as þe archbisshop herd þe belle 24 he roos him-self and cleped aþ his clerkys, and aþ in fere þei go on[-to] þe chanones mateynis, wech, for þe worchip and loue of þat Seynt for whom þai || were gadered, were ful solemply songe. In þe morownyng þe archbisshop⁷ roos heyl and sound, and aþ þat 28 euyr God and Seynt Gilbert had schewid on-to him þat same nyth, with grete ioye he told hem, praysyng þe vertue of ouþ Lord and of þis holy Seynt, wech vertue he felt notably fulfillid in him. The houþ is come of þe day þat þis solempnite schal be doo; the 32

¹ In margin, 8.

² wh crossed through.

³ s added afterwards.

⁴ pope crossed through.

⁵⁻⁵ inserted above.

⁶ inserted above.

⁷ MS. pope crossed through and archbishop written over in red.

bischop is arayed with his mynystres; þe watir is halowed þat schal serue in þe office; þe schrine eke is halowed and born a-boute on þe schulderis of princes and lordis which be þere present: a solempne procession is ordeyned, in which procession first go þe clergie, nexte princes, lordis and opir, many beryng þis halowid uessel in wech þei wil ley him; last of all folow þe bishoppis. Certeyn seke men þat weŕ ny and touchid þese relikes weŕ mad hol þat same houŕ, as was veryly proued. Ther saide þe archbischop a ful notable *sermone* grounded al up-on þe holynesse and þe myracles of þis holy man Gilbert, and þere mad he rehersaile of all þe processe, who it¹ was sent on-to þe court of Rome, what answer þei had fro þe Pope & mech opir þing. Tho be-gunne þei a messe of þis same Seynt with ful swejtte *concent*, and in þe last ende¹ of þat masse, aftir þe bischop had receyued þe holy sacrament, er þat þei song þe postcomoun, þe seide relikes were wounde in fayŕ silk and þan in a cloth of silk precious I-now which ouŕ fader archbischop had ʒoue to þat same entent, and all þese² þus wounden weŕ layde in þat same vessel mad for þe same cause. Thei layde eke with him a grete chartouŕ in wech was wretyn al his lif, his canonizacion eke, and his translacion seled with þe seles of þe bishoppis & abbotes wech weŕ þere present. Ther was put in with him eke a plate of led, in wech plate was wrytyn al þis þing more *compendiously*, as I suppose, þat þe remembrauns of al þis werk schuld last eyr. Thus was þat uessel sperd and sette up-on a wal of marbil in þe same place where þe seint lay be-for. Tho mad þei an ende of þe masse, and aftir þei had refreschid heŕ bodies euery man with ful gret ioie turned a-gayn on-to his owne place. Ouŕ maystir is layd now in his rest; lete us folow þe steppes of his good lyf þat we may be translate fro wrecchidnesse to ioie and þorw his ledyng come || to þat cuntŕ wher we schul haue ioie eyr.

Everything is ready for the ceremony,

more miracles are performed; the Archbishop preaches;

mass is said :
Leaf 94.

the relics are wound in silk

and laid in their vessel. with a charter of the Saint's life, duly sealed.

The vessel is closed, and mounted on marble.

And so the Saint is at rest.

Leaf 94, back.

¹ inserted above in red.

² þis crossed through and þese written abctc.

[CHAPTER XXXIX.]

cap. xxxix.¹Gilbert's
miracles
attest his
greatness.Of these we
will tell as the
Archbishop
inquired and
discovered.How a clerk,
going to
school in
another
town, lay
down and
slept, and
woke with a
withered leg,

Leaf 95.

which was
without feel-
ing;

NOW of ou^r fader Gilbert, who holy was his lyf, who holsum
 was his doctrine, who grete rewardes we^r sent fro God on-to
 his blessed merites, wisse þe grete myracles which aftir his deth 4
 wer wroute be ou^r Lord God. And of þese myracles now wil we
 telle a^{ll} þe mane^r lich as þei fe^{ll} and lych as ou^r wel be-loued
 fader in God, þe ² said archbisshop of Cauntyrbyry, at þe comaund-
 ment of þe Pope Innocent þe þird with his suffraganes ransaked 8
 and inquired. Lich þat inqysicioⁿ in sentens & in termes,
 wech inqwysicioⁿ þei sent þat tyme to Rome,—þow wech sond
 þis canonizacioⁿ was performed,—lich þat forme wil we write here.
 Ther was a clerk whos name ne place is now on-knowe þat used to 12
 go to skole fro o town to a-nopir as in þis lond is grete custom.
 This clerk in his weye to skoleward fe^{ll} in grete heynesse, so þat
 he must nedis slepe. He layd him down and slept, and aftir slep
 whan he wook he felt al his rith legge, foot and a^{ll}, so sered and 16
 dried þat he myth not goo þeron in no maner. So with his staf
 and his opir legge he hipped forth as he myte tyl he cam to þe
 nexte || town. Fro þens was he caryed to a monasterye wech þei
 clepe Hauyrholm, for þe^r dwelled he iij monthes, euyr vexid with 20
 þe same infirmite. That legge, in al þat tyme, down to þe foot was
 soo insensible and a^{ll} þe myth þerof go, þat if men had prikkid
 him with a nedyl or ony opir scharp þing, he felt no mo^r þerof þan
 a man had put þis scharpnesse on-to a stoon or a tre. Eke þe vse 24
 of þat legge was as lost, for whan he schuld walk he schuld drawe
 it after him as pouz it had be a braunch of a sere tree, for he was
 more greued with þe birden þan esed with þe offise. Be-cause he
 myth not lyft þat foot fro þe ground, but draw it euyr fro þe erde, 28
 þe toos were flayn and blody to grete peyn of him & gret pite to
 a^{ll} þat seyn him. The prouost of þat place ded make him a hose
 al of ledir, and þat was wered a-non, in special at þe ferpest ende
 wech trayled so on þe ground. Aftir þis he ordeyned him a-noper 32
 remedy, for he teyhid his legge fro þe ground with a roop on-to
 his schulderis, and þus bare he þe legge wech schuld a born him.

¹ In margin, 9.² MS. þei, with i dotted underneath.

To pis same clerk slepyng on a nyte appered a persone of grete worchip, as he poute, and saide pus on-to him: If pou wilt be hool pis same day, loke || pou visite þe graue, or elles þe sepultūr, of þe maystir Gilbert at Sempyngham. At þat same hoūr þe man gat him a cart and with on¹ of þe breþerin of þat same hous he was brout to þis sepulture, and sodeynly, as he prayed, he fel on slep. In his slep, as he pout, þe same persone which appered to him be-fore appered a-gayn and sayde on-to him swech wordes: For what cause liggist þou here so longe? Be-hold þou art mad hool. With þis visiōn he swette meruelously and be-gan to wayle fyue sithes, þoo wook he and roos be him-self, loked on his foot and trad with it on þe ground for to asay wheþir he myth go with þat or nowt. Be-cause of þe sodeyn change which was come so newly, he stood in grete dowte what he schuld doo. The sexten þat stood by and perauentūr knew not of þis sodeyn change mad tokenes on-to him þat he schuld rest a-gayn. He lay down est-sones, and aftir a litil slep wook a-gayn, and þanne he roos and felt both feet, thy and legge al hool; pus he þrew a-way þis staf and forsook his cart, and with ful grete lithnesse¹ went wher he wold. And in tokne þat þis helth cam to him be myracle, in þat place which he myth not fele a || nedel prikkid be-fore, now, whān þe natural hete is come a-gayn, he felt sumwhat a peyne in þat same place wher þat þe wounde was. A-mongis all opir þat bōr witnesse of þe myracles do be Seint Gilbert þis man was on, for he went to Rome &² confessed al þis be-for̄ þe Pope, and aftir, whan he cam hom, was mad chanon and prest in þis same ordre, þankyng God all his lyf and Seint Gilbert of his gracious cure.

how the clerk was told in a dream to go to St. Gilbert.

Leaf 95, back.

He went to the Saint's grave and slept; had a vision;

and awoke whole.

Leaf 96.

This man went to Rome and gave his evidence to the Pope.

[CHAPTER XL.]

Capitulum xi.³

28

A Mayde was þere eke in þe strete at Sempyngham þat in both leggis, in þat part which is be-hinde þe knees, was so contract þat sche myth not stand ne goo, for in-stede of hir feet

The legs of a maid were contracted,

¹ in margin.

² inserted above in red.

³ In margin, 4, another figure having been cut away at edge of leaf perhaps.

and her left
foot dis-
torted,

like her left
arm,

Leaf 96,
back.

She also went
to the sepul-
chre, and lay
there seven
days,

In a dream
she saw Gil-
bert, who
gave her a
host;

Leaf 97.

and she
awoke, and
stood up.

whan sche wold remeue hir body fro o place to a-nopir, sche crap with hir handys and with hir lendes, or buttockes. Eke with grete rankouf of þe soor hir left foot was meruelously disfigured, for iij grete peces of flesch grew up-on hir foot, ech of hem ⁴ departed fro opir, wech semed as þouȝ it had be cut. More-ouyr hir left arme¹ had lost þe vertue of felyng and þe hand of þat arme¹ was lych þe left foot with swech þre cuttyngis of flesch as we sayde be-fore. Thus hyng it as a² onprofitable || byrden fro þe ⁸ schuldyr downward. This woman herd telle who þat þis clerk ³ of whom we told last was cured and so cured þat he was strong to take his iornay to Rome. So mad sche grete instauns to þem þat dwelled⁴ in þat strete þat þei schuld lede hir to þis sepultuŕ of ¹² Seynt Gilbert and leue hir þere. Ther lay sche seuene days continually perseueraunt in hir prayeris, and as sche slept on a nyth sche þout þat þe ston vndir wech Seynt Gilbert was closed claf a-sundyr, and he roos up and sat þerupon with ful ¹⁶ grete lite. Sche þoute eke þat he had in his hand many hostes and þoo multiplied fast, as to hir site so fast and to so grete noumyr þat he myth vnneth hold hem. Too of þoo same hostes he put in hir mouth, as sche þoute, and aftir þat gaf hir his ²⁰ blessing. Aftir þis sche a-wook sodeynly and fonde hir body al on a swet so habundaunt þat it dropped fro hir body and mad þe payment weet; sche felt euene at þat tyme a new chaunge in hir body, for þat wech was heuy and contract be-fore now sche felith ²⁴ it of swech disposicion þat, as it semeth to hir, sche myth flye for litenesse. In þis same chaunge sche say who þe lites þat stood a-boute þe sepultuŕ of Seint Gilbert || and brent felle down sodeynly, and þo sche gan to crepe as hir vse was for to amende þoo lites. ²⁸ In hir creping þe senewes which were contract be-fore in hir⁵ lendes, þei brak and streyned oute to swech largenesse þat sche roos and stood on hir feet and myth walk and in þat brekyng sche herd a grete noyse, who þei craked and had ful grete meruayle ³² who þat þe senewes craked whan þei be-gunne to extende hem-self. In þis same tyme þat þis woman standith þus merueylyng, þe

¹ MS. harme. h crossed through in red.

² inserted above.

³ b crossed through.

⁴ Word blotted in text and re-written in margin.

⁵ but crossed through.

nunne, þe sextenesse, rang to mateyns; þe susteres be come down and se þis woman standyng be þe sepultū: first þei¹ be a-ferd be-cause many of hem wist not þat sche was þere, for sche was not
 4 þere at euen whan þei went to bedde, as it semeth; þei walk on-to hir and sche confessith al þe circumstauns of þe myracle euene as it fel. Þere þank þei God and Seynt Gilbert all with o consent for þe grete cur̄ which now² is don. The woman was kept with
 8 hem a certeyn tyme for declaraciō of þe myracle and on-tyl³ hir arme⁴ and legge had parfitly here use; aftyr þat tyme sche went hom to þe strete and leued þer̄ with hir frendis in good helth of body, þankyng oūr Lord of þat sodeyn chaung. ||

The nuns going to matins saw her standing,

and heard her story.

[CHAPTER XLI.]

- 12 cap. xlj. Leaf 97, back.
- A Knytys wyf þere be-side, a lady of ful noble fame, had swech seknesse and peyne in special duryng in hir lyft⁵ arme þat sche myth not meue þat arme ne do with-al no maner werk. This
 16 peyn lastid up-on hir fro þe feest of Seynt Petyr, which þei clepe in Latyn, 'ad vinculam,' in Englisch, 'Lammesse,' on-to þe nativite of oūr Lady. Be-side þis had sche opir sores which we name not
 20 holy man and aftyr sche had wechid in deuoute prayeres al a nyte sche went hom hol fro both sores, euyr-mōr hauyng grete trost in þis holy Seint.
- ¶ A-nopir woman was þere be-side contract & croked which myt
 24 not go, ne sitte, ne stand, with-oute help of hem þat wēr waytyng up-on hir̄. The fader̄ and þe moder̄ of hir, hauyng gret sorow for þat desese, brout hir on-to þe sepultū of oūr maystir. The first
 28 nyte sche was þere, at instauns of hir̄ frendes, þe chanones put up-on hir̄ þe scapulary of Seynt⁶ Gilbert, and þe woman confessed þere be-fōr hem all þat in doing on of þat cloth sche felt gret alleuyauns of hir sore. The nyte folowand appeared on-to hir a fayre old man with gray hēr, as sche poute in hir sleep, and

A Knight's wife could not use her arm,

and had sores.

She watched a night by the sepulchre and was cured.

Another woman was deformed and helpless,

She wore Gilbert's scapulary and was eased.

¹ i added above.

² her crossed through and now in margin.

³ to crossed through and tyl written above.

⁴ MS. harme, h crossed through in red.

⁵ b crossed through.

⁶ a stroke crossed through.

Leaf 98.
Gilbert appears in a dream and tells her to walk.

She awoke whole.

in his hand he had a staf, as men walk for age. Thus ¶ he saide on-to hir: Wilt þou be hool? Sche answered þat gladly sche wold. Tho he blessed hir and said, Thou schal be hool. Sche inqwyred of him what man he was & he answered þat he was maystir Gilbert ¶ of Sempyngham. Aftir þis dreem sche a-wook and felt hir-self hool in euery part and þus in helth lyued many ȝeres.

[CHAPTER XLII.]

cap. xliij.

A clerk had a great swelling,

A clerk was *pere* eke in þat cunt̄ þat in his breest and in his 8 wombe had a meruelous risyng which bolned soo with-inne his breest þat he fered gretly it schuld drawe on-to ydropesy. Thus al in dispeȳ of helth he lay in his bed¹ up-on fiftene dayes with-oute hope of ony recū. Certeyn men which cam to visite 12 hym told him of þe grete myracles which oū Lord wroute at Sempyngham þorw þe merites of oū fader Gilbert. Whan þe seek man herd of þese noueltes he mad a-vow openly þat þat place schuld² he visite² whan oū Lord wold sende him disposicion and 16 leyser. Sone aftyr þis avow was mad þe man felt him sumwhat amended, þat he myth ryse and walk. For which cause in grete hast he took his iornay on-to Sempyngham, and *pere* in grete denocion̄ he lened up-on þe graue and sayde swech deuociones 20 as he coude, praying with bittyr teres þat God schuld send him sum reles of his peyne. In þis tyme of prayē he felt þat all þe boweles of his body wē gretly meued and turned, as þei had drawe on-to a-noper kynde þan þei³ wē be-fore. Tho rose he 24 fro þe graue and felt him-self in opir plite, for all þe bolnyng and eke þe peyne is a-voyled. Thus walkith he in þe cherch, assaying him-self if⁴ al be weel, and whan he say veryly þat he was hool he took leue and walkith on-to his wonyng. 28

and went to Sempringham, where he lay on the grave and said deuotions.

Leaf 98,
back.

And when he arose the pain was gone.

Another priest became ill after bathing;

¶ A-noper prest was waschid in a batth up-on a Fryday and on þe Satirday folowand he fel in so greuous seknesse which continued a hool ȝē and more, þat all þe membris of his body had lost her offise; he myte not ete but if he wē fed, not goo but 32 if he wē led. Thus as a man all contract with a maner of a

¹, ²⁻² in margin.

³ i added in red.

⁴ MS. it, with f written on the t.

palesie, he kept his bed, neuer remeuynge þens but with help. he too went to the sepulchre,
 Thus was he fed and norchid lich a child with his seruaunt ordeyned to his seruyse, for he myth nowt do him-self. This man was brout
 4 with grete besinesse on[-to] þe cherch of Sempyngham in a cart, be-twyx þe myd-day and euensong. Thēr at þe graue he mad his deuoute prayer þat oūr Lord || be þe merites of Seint Gilbert schuld **Leaf 99.**
 releue him. That same day was he so hool þat with-ouen cart or and was cured.
 8 hors he went hom to his owne place.

[CHAPTER XLIII.]

*Capitulum xliij.*¹

In þat same cunt̄² and in þat same place at Sempyngham was a A nun going to the kitchen, stumbled,
 nunne whech, at þe comaundment of hir prioresse, went on-to³
 12 þe kychyn, and be-cause sche went with grete hast and took no gret consideracion what þing lay in hir weye, sche stombeled at a blok whech was hid with straw, and þus fel sodeynly. In which fal sche was so greuously hurt þat hir foot was fro þe ioynt, and þus⁴ sche and injured her foot.
 16 lay crying and waylyng for grete peyne þat sche felt. Hir cry was herd þorw þe place and a-non hir sisteres cam on-to hīr, coumforted hīr, lyft hir up with many handis and grete heuynesse, and bār hir on-to þe infirmarie. Thus bolned þe foot and ranked,
 20 þat þei wēr compelled to kit hir schoo, elles had þei not gote it of. Many remedies wēr ordeyned to þis foot; it was drawn with grete peyne to bryng it in ioynt ageyn, but it a-vayled not. Thei All remedies failed to cure her.
 layde eke to it playsteres of dyuers herbis, but it profited not, for
 24 euyr þe peyne grew mōr and mōr. Thus lay þe nunne in þat peyne || āt þat 3ēr and þe next, on-to þe day which we clepe þe **Leaf 99,**
 annyuersarie of Seint Gilbert. Than was sche so febyl þat þei back.
 þoute best to gyue hir þe holy anoyntyng which is last of āll þe
 28 sacramentis. Tho sche reqwyred hem to make a kandel of wax⁵ aftir hyr length, and þat same kandel and hir-self eke sche desired She was taken to the sepulchre,
 þei schuld bere on-to þe sepultūr of Seynt Gilbert. This was doo in dede, for whan sche was broute þedyr þe prioresse took þe same
 32 lynand cloth in hande whech lay up-on þe breest of þis holy con-

¹ *In margin, 4 and part of 3 at edge of leaf.*² *was crossed through.*⁴ *s written above.*³ *to above in red.*⁵ *in margin.*

and her foot
was wound in
Gilbert's
linen cloth.

Gilbert in a
dream bids
her rise,
Leaf 100.

and she is
made whole.

fessou^r swech hou^r as he schuld dey. In pis same cloth wonde
pe prioresse pe soor foot of hir sister often rehersed. Thus lay
sche wakyng *pere* be pe sepultu^r all pat anniuersary day, pe nyte
folowand, and pe next day tyl it was noon, for pan fel sche in sleep. 4
And in pat same sleep sche poute pat sche say many men, clad al
in white, comand in-to pe monasterye and bysy to araye pe aute^r
as pouz a preest schuld go to masse. Be-hynde hem al came Seynt
Gilbert, as sche poute, arayed lich a prest, and his chesibile was al 8
red. He turned him to pat woman which lay pus seek; he blessed
hir pryed, and at euery blessing he mad a tokne on-to hir pat sche
schuld ryse. || Sche pout in hir slep pat sche roos and wold haue
hold him be pe clothis, but hir hold fayled and sche fel down gruf 12
up¹-on pe ground. As sche poute in hir slep so fond sche whan
sche a-wook, for sche lay pus stiff on pe payument so^r astoynd.
In pis mene-tyme come pe prioresse and hir sisteres fro mete with
he^r grace, and a-non pis same woman told hem who sche was 16
mad hool be pe help of Seynt Gilbert, eke² of al hir dreame and
appering of pe Seynt sche mad at pat tyme open declaracion.
Tho pe prioresse took hir be pe hand and felt wel pat sche was
hool, for hir-self, with-uten ony lede^r, sche went agayn to pe 20
infirmarie, and eyr aftyr was pat foot as fay^r and as hool as ony
foot myth be.

[CHAPTER XLIV.]

cap. xliiij.³

Virtue of the
water in
which Gil-
bert's dead
body was
washed.

How a
prioress was
Leaf 100,
back.
cured by
drinking it;

WE rede eke pat, be touching of pe clothis of ou^r fader 24
Gilbert, and eke be drynkyng of pat water in which his
ded body was waschid, pat many vertues we^r wroute *perby* and
many sores holed. For *pere* was a prioresse of pat same ordre
which was vexed with seknesse xv dayes and pat greuous maledy. 28
Remedye cowde sche nen haue of no bodely medycynes, wherfo^r
sche turned hir trost to pe help of God and pis Seynt, and with
a gret feyth drank of pat water || in which his body was waschid,
and sone aftyr was sche hool, for pe cuppe was not so sone fro hir 32
mouth pat hir body was hool, as many of hir sisteres bore witnesse
which were *pere* present.

¹ MS. ut.² in margin.³ In margin, 44.

¶ A-nopir woman eke was þere fast by which trauayled in byrth of a child too dayes, so greuously vexed with peyne þat euery man had pite of hir. Sche drank eke of þat¹ watyr in which þe tonsure 4 of his berd was wette, and sche was mad hool.

and a woman
in child-
birth;

¶ Eke þe same 3ere þat oure fader deyid, on of þe nunnes, as sche sat in þe² refectory and ete fysch with hir sisteris, þe bon of a fisch left in hir þrote and stood so fast þat sche myth be no weye 8 remeve it, not-withstand þat sche myte touch it with hir fynger. Sche drank often sithes be þe counceill of hir sisteres, but it a-mended nowt, for þe penauns was so grete in hir drynkyng þat sche cast þe likoūr, but þe boon a-bode stille. Hir felawes ded aft 12 hē craft to drawe it owt, and al a-vayled not. This cūr, as myn auctoūr seith, was reserued to a-nopir maner drynk and an-opir werk. Thus lay sche, hir peyne eyr encreasing fro myd-day tyl euen. Hir sisteres þān, takyng a sadder counceill, ledde hir in-to 16 þe cherch, ¶ broute hir on-to þe autēr and þere alle þei fell down on knees, deuoutly praying to God and to Seynt Gilbert for helth of hir.² Tho mad þei hīr to drynk of þat water in which þe body of þat holy confessoūr was wasch in. A-non, as sche had dronk 20 þat watyr, sodeynly sche was delyuered of þat peyne, but sche coude nevyr haue knowlech whēr þis bon be-cam.

and a nun
who had
swallowed a
fish-bone.

Leaf 101.

[CHAPTER XLV.]

cap. xlv.³

24 **O**F þat same ordre eke a chanon had swech peyne in his nek and þe aftir part of his hed þat he myte not suffir þat place be touched, not with his owne handes. This peyne lastid eyte dayes, þat he myth neuyr turne his hed but if he turned al his body. On of his breþerin, which was his keper,¹ gaf him þis 28 counsel, þat he schuld wynde his hed with a certeyn cloth of lynand which Seynt Gilbert wered. I suppose veryly it was his awbe, for my auctoūr hēr setteth a word 'subucula' which is both an awbe and a schert, and in þe first part of þis lyf þe same 32 auctoūr seith þat þis holy man wered next his skyn non hayer, as for þe hardest, ne lynand, as for þe softest, but he went with

A canon
wraps his sore
head

in a linen
cloth of
Gilbert's,

¹ was crossed through in red.

² in margin in red.

³ In margin, 45.

⁴ r added in red.

Leaf 101,
back.

and suddenly
became
whole,

wolle, as with þe mene. Whan þis man had wounde þus þis cloth a-boute his hed,¹ wech cloth Seint ¶ Gilbert had used at solempnite of messe, as we seid, a-non and sodeynly þis man was hool. This was at euen, for on þe morow he was purposed to entr⁴ þe infirmary þat he schuld not inqwyet his breþerin with² clamou^r wech he mad for peyne. For þis cloth was not so sone put a-boute his hed, and he þat wond it a-boute his hed was not go fro him thre or fou^r passe, or he cleped him a-geyn, saying þat⁸ al his peyne was goo and he felt no maner greuans. He leyd his hand to þe place wech was sore, groped it, and touchid it with sad felyng, and he felt no sor. His hed myte he turne on what side he wold, not mevyng his body; flesch, skyn and nek, al was hool. 12

The same nyte he slept quyetely, and, to merueyle of all his felawchipe, roos to mateyns, þere fulfillid all his office³ in redyng and synging as he of vsage was wone to doo. In þe morownyng and non er he told his breþerin al þis myracle, who he was mad 16 hool be þe³ lynand cote of Seynt Gilbert.

and followed
his usual
course of
life.

[CHAPTER XLVI.]

cap. xlvj.

A woman
with a swollen
knee

Leaf 102.

goes to Sem-
pringham,
wears Gil-
bert's hose,
and is cured.

A woman was
sick after
childbirth;

EKe a woman of good report dwelled þere be-side, wech in hir kne and legge had swech a passioⁿ þat a month hool sche 20 myte not goo on þe rite foot, so bolned and rankyd was hir ¶ kne. Thus with grete bysynesse of hir *seruauntes* sche was horsed, for in sykynesse þis is hir desire, þat sche wol be caried to Sempyngham, trosting in þe merites of þis holy confessou^r þorw wech sche 24 schal be hool. Whan sche was come on-to Sempyngham aftir hir desire, þei broute hir þe hose of Seynt Gilbert; sche put hir legge in þat same hose and sodeynly sche was hol, so parfithly cured þat sche went þat same day a myle on hir feet hom to her owne 28 hous.

¶ A-nopir woman eke aftir delyuerauns of a child had a greuous seknesse fourty wekys and too. For hir womb was bolned to swech quantite men supposed sche schuld deye. Many holy places visited 32

¹ in crossed through in red.

³ ch crossed through.

² inserted above.

sche for hir helth and was not hool. So was sche inspired at þe last to visite þe sepultu^r of ou^r fader Gilbert, and þe^r was sche mad hool. For sche was cured þere sone aftir sche was com, euene
 4 in þe fest of Seynt Cruce, þe ix hou^r of þe day. And þan with ful glad hert sche went hom, schewing to hir frendis hir body wher þei myth parceyue þat al þat swellyng was goo.

she visited Sempringham and was cured.

[CHAPTER XLVII.]

capl. xlvij.

8 **T**He prote and eke the hed of a-nopir man þere be-syde was so risyn and bolned with seknesse wech þei || clepe þe swynesye, and eke so greuously knottid, þat viij dayes continually he was compelled for very peyne with-outen mete or sustenauns to
 12 kepe his bed and suffyr þe maledye. The last too dayes was his drynk secluded fro him, so closed we^r his pipes with violens of þat so^r. Than fel on-to him mo^r greuauns, for in þe myd hou^r of þat last nyth of þoo viij days he lost his spech, wech priuacion lastyd
 16 on-to þe eyn of þat day folowand. Thaⁿ supposed þei all wech we^r aboute hym þat he schuld dye. For to he^r counfort and consolacioⁿ he myte in no wyse gyue non answer. The small issewes of his þrote myte ful euel receyue wynd in-to his body.
 20 Than, at grete instauns of his wyf, þe girdiff of Seynt Gilbert was broute, and water eke, wech he halowyd. With þe girdiff þei girt his nek ful deuoutly, and þe watyr þei pored in-to his mouth. Eke þei waschid þe bolnyng of his prote with þat same watyr, and
 24 þan be-gan þe man fele sumwhat reles, for wyth þat wasching he voyded wynd, and aftyr þe wynd o grete bloody drope went oute fro his mouth. Thus be-gan he to releue in so mech þat or euen he spak and ete, and || wyth-inne iij dayes he receyued parfite hele, so
 28 sodeynly cesed his peyne.

Another Leaf 102, back. man's throat and head were swollen, and he had to fast.

The girdle of Gilbert was brought, and water which he hallowed ;

and through these he was healed. Leaf 103.

[CHAPTER XLVIII.]

Cap. xlvijij.

ON of þe nunnes of þat same ord^r xxx. þere continually twyes¹ or thries in þe þere had meruelous seknesse with-inne
 32 hir body, for a-bowte hir hert and in hir left syde was swech

A Gilbertine nun was frequently sick,

¹ ones crossed through, and twyes written above.

and at such times went out of her mind.

pressur̄ þat whan it cam, þe woman, ny ded for uery peyn, lost hir mynde. And in þis peyne sche had swech strength þat many of hiṛ sisteres myth not at þat tyme hold hiṛ ne kepe hir in rest. Thus on a day whan þe seknesse had caute hir þus violently 4 þei sent aftir prestes of þe same ordre for to be a-boute hiṛ in tyme of hir deth, for aḷl loke þei whan sche schal passe.

The Master of Sempingham goes to her;

A-mongis pese prestis cam in þe maystir of Sempingham, þat same mayster which was next successouṛ aftir Seynt Gilbert. 8 Theṛ fond he þe woman bownden and holden as a furiose person is wone to be seruyd. Tho he inqwyred of hem þat weṛ þere¹

she is given the water of St. Gilbert,

if any part of Seynt Gilbertis watyr weṛ in þat hous. Thei had it redyly, and at þe comaundment of heṛ prelat, þei pored 12 of þe same watyr in-to hir mouth. A grete merueyl was seyn þere, for þat watyr was not so sone entered in-to hir þrote but sche be-gan to chaunge aḷl þat wode rage, and hir veyl, which was pulled down to hir schulderis, in ful religious maner sche 16 redressid, and hid hir face and hir eyne as sche was wone to doo. And þoo in þe presens of þe maystir & many folk which stood with him, sche cryed in þis maner: O moder of mercy,—What schuld we teḷl long tale?—As þou; sche had be in a trauns 20 sche be-gan to knowe hir-self, and be processe of tyme sche was restored to parfite helth, for aftyr þat tyme had sche neuyr more þat seknesse.

Leaf 103, back. and is made whole.

¶ A-nopir woman was þere with dyuers seknesse vexed, þat 24 is to seyn dissentyrie, govte, and vomyte dayly folowand. Dissentyrye þe Grekys clepe þis sekenesse whan a mannes guttys be hurt so þat þei be slitte or cutte. Othir sekenesse had þis woman dyuers, which sche was a-schamed to confesse and for 28 which schē was compelled be debylite to kepe hir bed fro þe fest of Aḷl Seyntis on-to iij dayes be-foṛ Candell-masse. Than was told hir þat too of hir neybouris, women bothe, on def, a-nopir bedred, infect with a maner of palesie, þat þei weṛ led 32 on-to þe tounge of Seint Gilbert and þere weṛ þei mad parfityly hool. Of pese tydanes sche caute a counfort, and a-non sche let² make a candel aftir hir mesuṛ, and in a cart with þat same was

and hearing of her neighbours being cured,

¹ inserted above.

² led crossed through in red, and let in black in margin.

sche caried on-to þe sepultūr of oūr fader̄. || Ther̄ wook sche **Leaf 104.**
 in prayer al þat nyte, & þe next day a-boute nyne of klok was went to the
 sepulchre and
 was cured.
 sche mad hool of all þoo maledies rehersed be-for̄.

[CHAPTER XLIX.]

Capitulum xlix.

A noþir woman was þere whos kne was soo contract þat too Another
 woman had
 a contracted
 knee, went to
 Sempring-
 ham,
 monthis sche myth not goo. Sche was brout eke in a cart
 on-to þe toumbe of Seynt Gilbert wher̄ sche wook to nytes in
 8 ful deuoute prayeres. The secund nyte sche þoute in hir dreem
 þat oute of a ymage mouth which stood be þe graue, mad in
 worchip of oūr Lady, fell a fayr red floūr, and eke þat same had a dream
 of Our Lady,
 floūr, as sche þoute, fell up-on hir sōr kne. Sche a-wook and
 12 felt hir kne hool, for þis sodeyn helth, as sche vnderstood weel, and was
 healed.
 was goue hir be þe mediacion of oūr Lady and þe merites of Seint
 Gilbert. Than with ful grete deuocion̄ sche kissid þe feet of
 þat same ymage, and þus in parfite helth sche is goo hoom.
 16 ¶ Ther̄ was a-noþir woman eke in þat cunt̄r whos rite eye A woman
 with bad eyes
 prayed by the
 tomb,
 be-gan to wax seek, þat is to sey, al red of colour̄ with peyne
 folowand. Sone aftir þe list eye was in þat same plite, for þat
 eye in special bolned soo þat iij dayes sche myth se no lite.
 20 In all þis peyne sche cam to þe toumbe of oūr fader̄ Gilbert,
 with a candeff brennaund and a petous hert. Ther̄ || a-bode **Leaf 104,**
 sche stedfastly in prayer̄ whilis þat þe prioūr of þat same place **back.**
 sayde masse þere. Aftir sche had herd þat masse sche went
 24 hom in hope of helth, and þere fell sche on sleep. Aftir hir
 sleep sche felt neythir passiōn in eye ne hed, and or þe sunne
 went to rest þat bolnyng was voyded and hir site restored. Day
 be day aftyr þis hir site wex bettyr and bettir tyl it cam to þe and was
 healed.
 28 same perfeccion̄ which it had be-for̄.

[CHAPTER L.]

Capitulum l.

A conuerse of þat same ord̄r, in þe vigile of Seynt Mathie On a Saint's
 vigil a weaver
 continued
 weaving,
 þe aposteff, which was a weuer̄ of cloth, aftyr þe euensang
 32 sayd of þe same apostel, sat stille in his craft weuyng. Othir of

and his right
arm was
smitten.

Leaf 105.

He went to
the sepulchre
of Gilbert,
and at first
became worse.

He then con-
fessed his sins.

and after-
wards watch-

Leaf 105,
back.

ed by the
grave, and
fell asleep.
He awoke
healed.

his felauchip warned him þat at reuerens of þat feest he schuld
see, but he wold not. The same nyte, aftir his first slep, he
felt þat al þe myte of his rite arme was lost fro þe cubyte on-to
þe hand; eke þe same rite hand was turned wrong, and myte 4
in no maneŕ haue recors on-to his natural office. This peyne
lastid iij wekys and iij dayes. So in þe feste of Seynt Benet
he asked leue of þe priouŕ of þat place in which he was conuerse
þat he myte goo visite, with opir too felawes ioyned on-to him, 8
þe sepultuŕ of ouŕ fader Gilbert. Thidir he cam with a hand || of
wax, and mad his offeryng; þere abod he certeyn tyme in prayer
& wakyng, lyuand eyr in hope þat he schuld haue reles of his
peyne. The fyrst nyte folowand his hand was rather apeyred þan 12
amended, so was þe hand of ouŕ Lord agreued up-on him. The
man be-poute him and remembred þat þe soŕ of his soule, per-
auentuŕ, as often is sene, was cause of his bodely seknesse;
wherfor he poute best to þrowe a-wey his synnes, þat he myte 16
þe soner purchase grace of his desire. Vp-on þis he went to
a prest, & with good remembrauns he confessid his synnes fro
his zong age on-to þat same day, took his penaunce mekely and
ful-fillid it deuoutely. So aftir þis up-on þe nyte next þe anun- 20
ciacion of ouŕ Lady he set his hope only in him¹ þat wold þat
same day be incarnate for ouŕ helth, and in hir eke, þat blessed
virgine, of whom he took both flesch and blood; moŕ-ouyr he
put his trost in his fader Gilbert, which in his lyf exercised þe 24
weyis both of chastite & of mekenesse: in al þis trost he desired
with certeyn lite for to wake al a-lone at þe sepultuŕ of his fader
Gilbert. Ther lay he & sayde his seruyse swech as is assigned
on-to || conuerses of þat order. He prayed instantly for helth 28
on-to his fader and many opir seyntes, and in his prayer as he
lened up-on a ston þat lay ouyr þe graue, he fel on slepe, and
so rested a tyme. Whan he a-wook he felt certeyn prykkingis
in his arme ny his cubite; he drow his hand on-to him, and say 32
wel þat þe cokednes þerof was a-mendid, for he myte stretch it
oute as he wolde. All þe senewis & all þe fyngeres weŕ so restored
on-to helth þat he myte meue hem; eke in his arme felt he no
moŕ peyne.

36

¹ MS. þat wold þat wold, the first two words crossed through in red.

[CHAPTER LI.]

cap. lj.

There was a woman eke þat for seknesse fel in a frenesie, or ellis in swech maner passion̄ which was lich frenesie. A woman behaved as if mad.

4 For as a¹ wod creatur̄ sche spak, gnacching with hir teth, and voydyng hir spatil in opir mennes faces & women. So was sche vexed in swech wilde rage þat þei bounde hir fast, and þus lay sche bownde fully a monthe. Sche was broute þus bownde in
8 a carte be labour̄ of hir husband and hir frendis on-to þe tounbe of Seynt Gilbert, and þere abood in prayeres iij dayes and nytes; þoo complet sche went hom heyl and sound, euer þankyd be God.

She was brought to the sepulchre, and was cured.

12 ¶ Lich on-to þis myracle fel on-to a-noper woman þat too monthis and a half was || distraut, and whan sche was broute on-to þe graue and lay þere too dayes and nytes, þe þird day a-boute þe þird oūr sche was mad hool. A similar miracle. Leaf 106.

16 ¶ Eke at a monastery cleped Wathone a pore man, kept in þe hous mad for pōr men, had swech a seknesse too monthis þat he fel in-to a maner of frenesy so was his mynde alienat. At Watton a madman

The seruauntis of þat infirmarie had ful grete pite and compassion
20 up-on him and leyd him² in an old hors bere in which oūr fader Gilbert was caried sumtyme whan he myte not wel walk for grete age and febilnesse. Many seke men had be layde in þat
was laid in St. Gilbert's bere,

24 used it sumtyme. The man was layd þer-in, and be-cause he was wilde þei bond him to þe bere; so lay he too dayes and too nytes, and on þe þird day was he mad hool and turned on-to helth a-geyn. and so was cured.

[CHAPTER LII.]

cap. lij.

28 **E**ke a noble woman, as þei sey, dwelled not fer þens, and sche had a greuou passion̄³ in hir eyne, so greuou þat
A noble-woman had great pain in her eyes.
sche myte se but litil or ellis nowt, speciali on day lite. Be-side

¹ inserted above in red.² inserted in red above.³ s crossed through.

- pis had sche opir seknesse, so þat sche was compelled to kepe hir bed. There had sche a vision, þat if sche wold goo on-to || þe tumbe of þis holy fader, sche schuld be releued of þat peyne. Sche mad a candell be þe mesur of hir body, and to þe graue 4 sche is come, wheṛ sche drank of þat same watir in which þe holy confessour body was wasched; sone aftir þat drynk sche was mad sodeynly hool.
- Leaf 106,** ¶ The sun of þis same woman eke receyued helth of his eye,¹ 8
back. which was ny ouyrspred with a webbe, be drynkyng of þat same watyr.
- She drinks some of the water and is whole.
¶ Eke a-nopir woman þat myte not heṛ no maner þing, not be sound of grete bellis, aftir sche had wakid in deuocioṅ at 12 þis sepultuṛ o nyte, first receyued coumfort þat sche myte heṛ be noyse of bellis, and aftyr, þe speche of men.
- His son was also cured.
¶ A-nopir man of ful grete fame, cleped Herry Biset, a ful long tyme was seek, and aftir þat seknesse had a grete & greuous 16 bolnyng of his wombe. This same peyne lastid him too 3eṛ or moṛ. The bolned womb roos on-to so grete quantite þat whan he was sette he myte not se passing too vnch of his thy. Thus in dispeyre of aff helth, for medycynes myte not help, he sent 20 his wif and his douteres to Sempingham, to dwelle pere and haue a-qweyntauns, for he supposed not elles but || for to deye.
- Another woman was cured of deafness.
The wif cam hom a-geyn to se hir husband and broute with hir a lynand² girdil with which ouṛ fader Gilbert was sum-tyme 24 girt; sche broute eke of þat same watir in a crowet in which þe holy confessour body was wasched. And whan þe man had drinkyn of þat watyr and was girt with þat girdiff, a-non he bo-gan to qwake & gnach with teth, but he wex no þing hoot. 28 Thoo fel he in a sleep, and in þat same sleep, merueyl to here, he fel on a swete, for he had no swete of al þe tyme in which he was seek. But now swetith he horribily. His wif, þat sat by, sey þe 3elow dropes who þei³ stilled fro him and þoo were 32 grete and had ful eucl sauouṛ. Whan he wook he aspied þis him-selue, and felt þe same sauouṛ. He loked up-on his wombe and say wel þat al þis bolnyng was fled downward fro þe girdiff ny half a fote. For þe skyn which was be-forn his sleep so 36
- Harry Biset, too, had a great swelling;
his family went to Sempingham,
whence his wife brought Gilbert's girdle, and some of the water,
which reduced his size.

¹ wa and part of s crossed through.² gil crossed through.³ i added afterwards.

pressed oute þat he was aferd it wold brest, now is it voyde as a empty bagge. Aftir al þis not long tyme þe man recured all þis seknesse and cam to þarfitte helth, myte ryde and goo as man and finally cured him.
4 of armes, for as it semeth be myn auctour he was a knyte.]]

[CHAPTER LIII.]

Cap. liij. Leaf 107, back.

A Woman eke was in þat cunt̄r which had a greuouſe ſekeneſſe with-inne hir boweles all a hool ȝere. Hir wombe bolned 8 not, ne no maner riſyng had ſche of ſkyn ne fleſch, but fretyng and prikyng, ſpeciali a-boute hir hert and ſum-tyme in hir ſides, þat ſche ſuppoſed verily for to deye. Wherfor¹ ſche was ſchryue and hoſeled and took all maner obſeruauances which long to men 12 whan þei ſchal paſſe, and be-cause ſche abode ſtill in lyf aftir all þis do, þerfor hir huſband, of grete deuocion, caried hir in a cart on-to þe houſ of Sempyngham, troſtyng in þe merites of þis holy confeſſour. Whan ſche was come on-to þat place ſche 16 receyued þe ſacrament newly a-geyn, and þan þei mad hir to drynk of þat watir in which þe body was waſchid of þis holy confeſſour, Gilbert. Thus a-bode ſche ſtill praying at þe graue of þis Seynt iij dayes; in þe þird day ſche had a great vomyte 20 of corupte blood, and with þis corrupcion cam oute a grete long worme. Thus iij dayes & ij nytes had ſche þis purgacion. Aftir þis went ſche hom, and þus day be day þe vomyte ſumwhat ceſed, and þe grete peyne was fully releſed. Another woman cured of an internal complaint
by means of the water.

Leaf 108.

[CHAPTER LIV.]

24

capl. liiij.

In þat ſame houſ of Sempyngham was a nunne² which our fader Gilbert had receyued him-ſelf. This woman was infect with leproſite, which encreſed in hir ſo horibily þat all hir body 28 was infect. The her fled fro hir hed, hir browes and hir eyne wer̄ ſo infect þat ſche myte not liſt hir ey-ledes for to loke.³ A nun at Sempyngham had leproſy.

¹ I crossed through.² non crossed through and nunne in margin.³ his crossed through.

She lay years
without use of
her limbs,

and was
isolated.

She sleeps by
the sepulchre,
Leaf 108,
back.

has a dream,

awakes as the
matins are
ring.

and is subse-
quently cured.

Hir handes eke so sore þat sche myte in no maner put mete or drink on-to hir mouth. Thus lay sche in þe infirmarie xij jere, euyr serued be a woman which was hir bodely sistir, which woman ofte tyme wold¹ sey² þat sche sey² neuyr man ne woman⁴ so horribly infect. Be-cause þat þis same woman was so conuersaunt with hir and had often tymes vsed to a-noynt hir naked body with certeyn medycynes, þat þe soþ schuld be moþ tollerable, for þis cause, þe nunnes of þat hous fled þe comunicacion of þis 8 same woman, so weþ þei aferd for to be infect. To þis woman þat ley þus greuously hurt with þis horrible seknesse appered in sleep a worchipful lady, comaundyng hir þat sche schuld be caried to þe sepultur of Seynt Gilbert, for þere schuld sche 12 receyue helth. Thus is sche brout on-to þe graue and pere, aftir deuoute prayeres, sche fel in a slep, in which slep þe same honourable lady appered to hir and saide þese wordes: A-rise, for þou art hool; and be-for þese wordes þe lady, as sche þoute, sprad 16 a fayre mantell of purpiff a-boute þe graue, with³ which mantel sche cam in, and eft-sones sche sayde on-to þe sek woman: A-rise, for þou art hool. Than in þat same dreem semed it to þat seek woman þat sche was hool, and sche herd þe couent syng *Te Deum* 20 *Laudamus* for hir helth. Thus lay sche dremyng on-to þat tyme whan þe couent rang to mateyns; þan sche awook and returned a-gayn to þe infirmarie. In hir rising sche voyded gret humores and in grete quantite, but with-inne iij dayes sche was parfityly 24 hool, for al a weke aftir, þe swames fell fro hir body as þei had be scalis of a fisch, & þus with-inne fewe dayes aftir, hir flesch was restored lik þe flesch of a 3ong child.

[CHAPTER LV.]

Capitulum lv. 28

Some men
crossing the
Channel were
becalmed,

Leaf 109.

CErteyn men of þis lond sayled ouer þe see which is be-twix Ingland and Normandye. In her sayling ros a grete tempest which þei skaped with ouþ Lordes mercy. Whan þe tempest 2 was sesed and down, þan had þei no wynd for to sayle, but likly 32

¹ inserted above.

² MS. say with a dotted underneath and e written above.

³ in margin.

wēr þei al þat nyte for to trausage þe se. Many þat wēr þē drede
 mech þe perel of þe se, *specialy* be nyte cared mech, but remedy
 coude þei non. A man was a-mongis þem¹ þei cleped Ion, con-
 4 stable of Chestir, a man of noble birth & grete fame; he cleped
 a prest on-to him whos name was Ancelme, which was his
 chapeleyn, and prayed him þat he schuld bryng forth þe scapularie
 of Seynt Gilbert which þe successoūr of Seynt Gilbert had² 3oue
 8 him,² and which he kept for a gret relik. This Ancelme ful
 deuoutly arayed him in holy uestimentis lich a prest, waschid
 his handes, and oute of his lordes cophre took oute þis scapulary,
 lyft it up in þe eyre, and þus he prayed þat þei all myte here:
 12 Lord God omnipotent, Lord Almyty, if it be so þat þe lif and
 þe *conuersacion* of Seint Gilbert wēr wroute on-to þi plesauzs,
 schewe now þat þow his merites we may come to sum hauene
 in³ which we may be saf fro perel. A-non, as þese wordes wēr
 16 said, a fayre soft wynd blew in þe scapulary, and fro þe scapulari
 it ascendid on-to þe sayl and euyr multiplied, þat in þat same
 day⁴ þei ouy[r]took schippes || þat sailed with hem and ouyrsailed
 hem, were eke in Normannye long or þei; for summe schippis
 20 þat were in þat viage cam not to Normandie neythir þat day ne
 þe next day. Many opir tokenes were do be þe myracles of oūr
 fader̄ Gilbert which be not touchid in þis present werk, for summe
 of necligens ar forgotin, summe were not approued be swech
 24 notable witesse as þese were, summe wēr eke wroute aftir tyme
 þat þis book was mad, wherfor þei be not zet browte in-to þis
 forme. And be-cause þat we be in no dowte þat þese wēr do
 in þe same forme, þerfor haue we wrytin hem in swech langage
 28 as we coude, to þe praying and ioye of oūr Lord God in whos
 name þei were wroute, to þe worchip of holy cherch and profite
 of hem þat schul rede or here þis lif, for whom þese notable þingis
 wēr do, to þe worchip eke of þis holy man be whom þese myracles
 32 wēr doo, which man with his merites and pray[er]es schal com-
 mende us to þat Lord which is hiest of all Lordes, and bryng
 us eke on-to þoo ioyes þat be eterne, wher̄ we may rest fro all
 labour̄ with-outen ende, Amen.

and many
dreaded the
peril of the
sea.

Anselm
brings out
Gilbert's
scapulary,

and, holding
it aloft,
prays for
wind.

A wind arises,
and they
'oversail'
other ships.
Leaf 109,
back.

Many other
miracles are
forgotten, and
some are not
attested.

¹ inserted above.

² in margin.

³ ne in inserted above.

⁴ h crossed through.

[CHAPTER LVI.]

Capitulum lvj.||

Leaf 110.

Innocent III
ordered Gil-
bert's canoniza-
tion,and preached
a sermon
about it,
which he sent
to England.The gist of the
sermon.

OWre holy fader, þe Pope Innocent þe þird, ordeyned þat þe
 canonizaciō of þis same fader Gilbert schuld be solemnized
 in þe cherch, and eke his *translacion*, of which canonizaciō he 4
 him-self at Rome, be-for̄ al þe clergie and þe puple, mad a ful
 solempne *sermon*, wech *sermon* he comaunded it schuld be
 wretyn and sent on-to þe archbischoppis and bischoppis of
 Ynglond in bullis, and eke on-to þe chapiter of þe hous of 8
 Sempingham, of which *sermon* þis is þe sentens: For-as-mech
 as treuth seith in þe gospell þat no man litith a lanterne & hidith
 it vnder a buschel mette, but settith it up-on heith, þat all þat
 dwelle in þat hous may haue counfort of þat lite, for þis cause, 12
 we þink þat it is a dede of grete pite and of equyte þat þoo men
 whom our̄ Lord God hath crowned for her merites & goue to hem
 honour in heuene, þat we in erde schuld worchep hem, prayse
 hem & make ioye of her exaltaciō, *specialy* whan our̄ Lord, for 16
 swech worchep as we do hem, is þe more magnified of us, be-cause
 þat scriptur̄ seith: Our Lord is preisable, or praysid, and glorious
 in seyntys. To þe grete vertue of pite longith || þe grete behest,
 nowt only of þis present lyf but of þe lyf eke þat is eterne, as our̄ 20
 Lord saith be þe prophete on-to hem þat deye in holy lyf: I schal
 make þou þat þe schal stand in swech opinion of þe puple þat þei
 schal gyue to þou praysyng & honour, þe ioye þat þe haue schal
 I gyue þou. And in a-nopir place of scriptur̄ þus is seide of¹ 24
 seyntis: Ritefulmen schul schyne as þe Sunne in þe kyngdam
 of her Fader. For our̄ Lord oft-tyme, þat he schuld schewe²
 meruelously þe myte of his uertu, and þat he schuld werk merci-
 ably þe cause of our̄ helth, þoo same trewe *seruauntis* wech 28
 he rewardith in heuene often-tyme he honourith in þis world, and
 at þe places where hēr bodies rest *þere* reysith he grete tokenes
 and myracles be wech³ þe wikkidnesse of heresies is confundid
 and þe trew cristen feith confermed. 32

Leaf 110,
back.¹ MS. seide of seynt of seyntis; *only seynt crossed through in red.*² MS. schewe þe uertue meruelously; *only uertue crossed through.*³ *a character crossed through.*

[CHAPTER LVII.]

capf. lvij.

THerfor we, as we may not as we schuld, sende *bankinggis* The Pope's sermon on Gilbert.
 on-to Almyty God þat in oure dayes to þe confirmacion of
 4 cristen feith and confusion of wikkid heresie hath mad now his
 tokenes newe and chaunged hem meruelously, makyng þe seyntis
 now in oure dayes to schyne with myracles, which seyntis as is
 now sene kept þe trewe cristen || feith, not only with mouth but Leaf 111.
 8 with werk. A-mongis wech seyntis maystir Gilbert, fundoūr and
 be-gynnēr of þe ord̄r of Semyngham, wech in þis world was myty
 in grete merites, now liuand in heuene, schynyth with grete
 miracles, for it is ful *conuenient* þat his holynesse schuld be
 12 approued with open & manifest tokenes. And þouȝ it be soo þat
 fynal *perseuerauȝs* is sufficient i-now to proue þat he or ony opir
 þat deyith in goodnesse schuld be a seynt be-for God in þat chereh
 a-boue wech hath ouyr-come her ennyes, witnessse of treuth þat
 16 seith: He þat is *perseueraunt* in goodnesse, in-to þe last ende schal
 be saf. And in þe Apocalipse whēr he seith þus: Be trew on-to
 þe last ende, and I schal gyue þe þe crowne of lyf; zet þat a man
 schuld be hold holy in þe opinion of men, and here in þis chereh
 20 wech lyueth in *continuel* batayle with hir ennies, too þingis to
 þis matēr be ful necessarie: Vertue of good maneris, & vertue of
 tokenes, þat is to sey, good werkys and myracules, þat ech of hem
 schuld bere witnessse to opir. For good werkis be not sufficient
 24 with-oute myracules, ne myracules sufficient with-oute good werkys
 to bere very witnessse of ony || mannes holynesse; for as we rede, Leaf 111,
back.
 sumtyme þe deuele, wech is cleped þe aungel of Sathan, may
 transfigūr him-self lich to aungel of lite, and summe men as we
 28 rede all hēr good werkis wech þei do, þei do hem for þis entent
 þat þei schuld be knowe a-mongis men as for holy leueres. Eke
 of þe wicchis þat dwelled with Pharao rede we, þat þei wroute
 meruelous tokenes; and Anticriste whān he comth schal werk so
 32 meruelous þingis þat, if it myte be, þoo soules þat be chosen to
 heuene schuld be meued and led in-to *errour* be þe same tokenes.
 Werfor we *conclude* þat þe testimonie of good werkis be him-self
 a-lone is sumtyme fals and deceyuable, as may be sen openly in
 36 þese ypocrites, eke þe testimonie of myracles be him-self sumtyme

is deceyuable, as is sene in pese wicchis þat dwellid with Pharao. But whanð good werkis go be-fōr in ony persone, and aftir þoo folowyn glorious miracles, þan haue we¹ a very certificacion of mennes holynesse, þat þoo too þingis schuld lede us þe rite wey to⁴ honoūr þat persone whom þat oūr Lord hath offered on-to us to be worchiped, with good werkis going be-fōr and miracles folowand.

Leaf 112. These to ar notabely touchid in þe || Euangelist Mark whēr he writith þus of þe aposteles: Thei walkid forth in þe world and s⁸ prechid, oūr Lord werkyng and helpyng her sermones and signes or ellis myracles folowid aftir þat.

[CHAPTER LVIII.]

Capf. lviiij.

Continuation
of the sermon.

And þouz it be soo þat oure weel be-loued childyrn in God, þe 12 prioūr and þe couent of Sempingham, haue instanntly mad hēr postulacion on-to us þat we schuld graunt þat maystir Gilbert schuld be wrytyn in þe cathaloge of seyntis and be a-noumbered a-mong seyntes, wech Gilbert was be-gynn²er of her ordre,² and 16 wech man, as þei sey, be-fōr his deth had exercise of good werkys, and aftir his deth wroute many grete myracules, 3et wold we not graunt hēr peticiōn but we wil be fully enformed of³ his lyf and

The Pope will
inquire into
Gilbert's life;

of his myracles, not-with-stande⁴ þat. oūr noble & worchipful son 20 in Crist, Ion, kyng of Yngland, with his lordes, and oūr broþir,⁵ archbischof of Cauntybyry, Hubert, with his suffraganis, eke þe prioūr of þe seid couent, with oþir abbotes and prioures, wrote on-to us in þis mater of þe vertuous lif of þis man and of þe 24 tokenes do at his graue. Werfor we wil in þis mater do grete

Leaf 112,
back.

and has
written to
various clerics
to proclaim
three days'
fast at Sem-
pringham.

diligens to haue þe very treuth, || and for þis cause we haue wrytyn and comaunded be oure letteris to oūr welbeloued breperin, archbischof of Cauntirbyri, þe bischof of Hely, and to oūr welbeloued 28 sones, abbot of Borow & abbot of Wardon, þat be oūr auctorite þei schal go to þat place of Sempyngham and, in vertu of obediens, comaunde al þat college of men and women þat þei schul fast iij dayes and crien on oūr Lord God wech is weye, treuth and lyf; 32

¹ inserted above in red.

² inserted above in red.

³ MS. of of.

⁴ a character crossed through.

⁵ er crossed through.

pat he wil open þe treuth of þis mater on-to þe knowlech of his seruauntis. Ferþermore we wil þat þei ransake þe wytnesse and þe fame spred in þe cuntre, and make al þis to be writyn be scriptur
 4 autentik of þe¹ vertue of þe maneris, of þe vertue of þe myracules of þis man, and al þis þing þus writyn, seled with her sealis, send up on-to us be feythful and trewe men which may swere in our presens þat al þis þing be trewe, þat we, þus pleyntly informed,
 8 may þe moe sikirly procede in þis mater,—which is to moring of þe ioye of oure Lordis name and a grete confirmacion of cristen feith. And if it be so þat alle þese men assigned may not be at þis examinacion, we wil at þe lest þat iij of hem schul fulfille þis
 12 dede.

and to gather and examine evidence,

and send it with witnesses to Rome.

[CHAPTER LIX.]

Capitulum lix. ||²

Thus þese same men fulfillid our comaundment ful treuly, and
 be-cause on of hem myte not be þer for a grete and a
 16 necessarie cause, þerfor iij of hem had þis examinacion in our name, þat is to seyn, þe forseid archbischof, and þe bischof of Hely, with þe abbot of Borow; þese iij went on-to þat place and fulfillid al þat was conteyned in our comaundment, for with gret diligens
 20 þei examined all þe wytnesse and mad hem for to swere þat þei schuld non informacion make but soth; þei mad clepe religious men, seculer men, clerkis, lay men, men and women generali, whos attestaciones and wytnesse þei wrytyn treuly, and vndyr her seles
 24 closed, sent al þis þing to us, which sondes þouþ þei were euydent and certeyn, be-cause þei wery many and dyuers, we wil not at þis tyme sette hem in oure wrytyng. Thei mad eke grete inqwysicion of his conuersacion and of his maneres, which was open on-to alle
 28 men; þei cleped in dyueres religious men, which were famyliar with him at dyuers tymes, and which knew of his pryuy conuersacion: all þese men with on acord bore wytnesse þat his lyf was || ondefyled and holy. For he was a meruelous man in abstynens,
 32 a clene man in chastite, a deuoute man in orison, mech vsed to wakyng; ouyr þat flok of his congregacion with grete prouision

Leaf 113.

The clerics did as they were bidden,

called witnesses, and examined them,

and recorded their evidence.

They inquired into Gilbert's life, and learnt of his virtues.

Leaf 113, back.

¹ MS. þe þe, the first dotted underneath in red.

² Leaf 113 has heading.—Item lix.

and discrecion euer bysy; certeyn houris whan he myte haue ony
 How he lived, leysur in contemplacion, quiete. So as it semeth, whil he was in
 erde he departed treuly his lyf, sumtyme in good werkis of actyf
 lyf, sum in holy rest of *contemplatif*, lich on-to þe patriarch Iacob 4
 þat sey aungelles in þe ladder goyng up and goyng down. And
 whan he had ony collocucion with his breþerin or sisters, it myte
 be seid of him, as it was seid of Samuel, þere feilt not a word of his
 on-to þe erde. For aftir þe doctrine of þe holy apostel, ydil wordes 8
 were ful seldom in his mouth, but þoo wordes which he spak were
 to edificacion of oūr feith, for he was good in þat same, and þerfor
 his wordes wē ful of grace on-to þe hereres. And þouz many opir
 þingis mad his lyf to be in grete comendacion, þis was 3et a principal 12
 þing longyng to his perfeccion, þat he wold chese wilful pouerte, and
 all his possessiones which wē left him be herytage, he wolde assigne
 Leaf 114. for eyur || to meynteyn þe breþerin and þe sisteryn ¹ which he had
 and what institute and set vndyr a vertuous reule of religion. For his 16
 and what came of his goodness. succession in processe of tyme grewe, be þe goodnesse of oūr Lord,
 to so gret a noumyr þat he byled nyne monasteries of women and
 four̄ of chanones regulē, in which monasteriis þat tyme þat he
 deyd he left, be-side þe religious men, a þousand and fyue hundred 20
 sisters þat seruyd God oūr Lord with-oute vylonye.

[CHAPTER LX.]

Capitulum lx.

Five
 Gilbertine
 brethron
 went to
 Rome,

and there
 gave
 evidence.

Leaf 114,
 back.

MOre-ouyr, to strength of þis mater and to a gretter cautel,
 fyue of þoo breþerin of þat forseid order which wē sent 24
 on-to oūr presens, we haue charged hem with grete opis þat þei
 schuld informe us with þe soth, & þei haue told us mech mōr, both
 of his meke werkys and of his glorious myracules. Wherfor we,
 of þis mannes lyf and myracules be sufficient witnessse þus informe 28
 and set in a maner of sikirnesse, aftir þe testimonie of þe aungel
 þat seid to Tobie, it is good to hydyn þe sacrament of þe hy kyng,
 but þe werkis of God to open and confesse is gret worship,—eke
 for þe Psalme seith ² þat God schuld be prayسد in his seyntis,—for 32
 þese causes || haue we ascribed and anoumyred Seynt Gilbert in-to

¹ whom *crossed through*.

² *inserted above and written again in margin.*

pe cathalogue of seyntes, and ordeyned þat his memory schal be
 songyn a-mongis opir seyntes. All þese be pe Popes wordes; now
 folowith þe autoūr. Thus aftir þe comaundment of oūr fader þe
 4 Pope, whān þe translaciōn of Seynt Gilbert was broute to an ende,
 and þe holy relikes wēr layd in þe vessel arayed for hem, but or it
 was closed þe bischoppes and þe abbotes þat wēr *principal* fuffilleres
 of þis werk, layde a chartour up-on his breest, in which chartōr
 8 was *conteyned* all þe maner̄ of his translaciōn, of þe myracles and
 of þe canonizaciōn; eke þei layde þere a plate of led, in which led
 was wrytyn certeyn þing which schuld neuyr be oute of mynde.
 The scripture of þat plate was þis: Hēr lith Seynt Gilbert, þe first
 12 fader and foundōr of þe order of Sempyngham, which was translate
 in-to þis schryne¹ be oūr fader & lord, Hubert, archbisshop of
 Cauntyrbury, be þe comaundment of oūr holy fader, Pope Innocent,
 2 þe þirde yde of October, the 3ere of oūr Lord, a þousand, too
 16 hundred and on. This is þe wryting of þe chartōr layde be him
 in his schryne: In þis schryne ar *conteyned* þe relikes of || Seynt
 Gilbert, prest and confessoūr, þe first fader and begynner̄ of þe ord̄r
 of Sempyngham, whos lyf, þouȝ it be so þat many þingis mad it
 20 comendable & honourable, þis was þe *principal* and moost excellent
 cause whi he schuld be *in* mynde, þat wilfully he chase honest
 pouerte and all his temporal goodes þat God had sent him he freely
 relesid to þe neccessite and sustentacion of þoo breþerin and sisteres
 24 whom he sette vndyr reguler discipline and kept hem ful bysily.
 And to þis same Gilbert in *processe* of tyme oūr Lord God graunted
 swech grace and uertue þat he mad foūr houses of chanones and
 nyne monasteries of nunnes, in which houses þat tyme þat he
 28 deyid and went to oūr Lord, be-side al þoo þat were ded be-fore,
 he left of religious men on-to a vij hundred, of sisteres a þousand
 and fyue hundred, which ful bysily ded *seruyse* to God. He deyid
 in his best age,³ more þan a hundred 3ere old, þe 3ere of þe incarna-
 32 ciōn of oūr Lord Ihesu, a þousand, a hundred⁴, eyty and nyne, þe
 day be-fōr þe nonas of Februari, þe tyme of þe worchipful kyng
 Herry þe Secu[n]d. And þus, be-cause of his owne merites and be
 his miracles,
 || testimonie of many myracles folowand, and reuelaciones eke, þat
 Leaf 115,
 back.

So Gilbert is
 canonised.

The clerics
 put a charter
 with his body,
 and a plate
 describing
 him.

Leaf 115.

The charter
 tells of his
 life,

his work,

his death

his miracles,

¹ *in margin in red.*

² MS. þe þird þe þirde; þe þird *crossed through in red.*

³ *a stroke crossed through.*

⁴ *final d added in red above.*

and his
canonization,

cam fro God, he was canonized and wryten in þe cathologe of
seyntes of oūr holy fader Pope Innocent þe þirde, be þe general
cort of Rome at Anagniam, be-for þe clergy and þe puple, þe zere¹
of þe incarnaciōn of oūr Lord a þousand too hundred and too, þe 4
þirde idus of Ianuari, þe zē of þe kyngdam of þat² worþi man,
Ion, kyng of Ynglond, þe þirde, president to þe see of Cauntirbury
þe worchipful archbischoþ Hubert, wech aftir þe comaundment of
þe said Pope, with his felawis as in³ þat act, bischoþ of Hely, 8
Eustace, & abbot of Borow, Acarius, had mad diligent inqwisiōn
up-on þe miracles wroute be þis man, and wrytyn alle þis mater
treuly, and sent it up to þe court. Be wech examinaciōn oūr
fader þe Pope receyued þe very treuth, both of þe holynesse of þis 12
man Gilbert and eke of his tokenes, and for þis cause he anumbered
him a-mongis seyntis, þe zere of his papate, þe fourte. ⁴ And þat
same zere, be þe comaundment of þe seide Pope, he was translate of
þe seid archbischoþ in-to þis schryne, þe þirde ide of Octobir, 16
standyng by, þese worchipful men, bischoþ of Norwich, bischoþ of
Hereforth, bischoþ of Landaue, and opir abbotes and prelates and
nobel-men of Ynglond, with mech prese of⁵ clergy and puple.
And to perpetuel memory of þis þing þus don, þe seid archbischoþ 20
and þe opir bischoppis & abbotes sette her seles on-to þis chartor,
and in þis schrine þei put it, to þe praising of oūr Lord God
Almyty, wech schal enforme us with þe exaamples of þis man, and
reise us fro synnes to grace with help of þe prayeres of þis man; 24
and eke þe same Lord schal lede us fro peyne to ioye whēr he
lyuyth and regnyth euyr mōr. Amen. **Thus endith þe lif of
Seint Gilbert, translāt in-to oūr moder tonge, þe zere of þe
incarnaciōn of oūr Lord a M cccc lj.**

Leaf 116.
and who offici-
ated at it.

So ends this
book, trans-
lated in A. D.
1451.

28

¹ re added above.

² MS. þat þat, the first crossed through.

³ inserted above.

⁴ E crossed through.

⁵ MS. of of.

A Treatise of the Orders under the
Rule of St. Augustine

FROM A SERMON PREACHED BY

JOHN CAPGRAVE

AT CAMBRIDGE IN 1422.



And here begynnyth a tretis of tho¹ orderes þat be vndyr þe reule of oure fader Seynt Augustin, drawe oute of a sermoñ seyð be frer Ion Capgraue at Cambrige, þe 3ere of oure Lord a M cccc xxij.

WE may likne oure fader Seynt Augustyn on-to þe holy patriark Iacob for many causes. On is for interpretation of his name, for Iacob is || as mech to say as a supplanter or a deceyuous, for he, at þe comaundment of God, supplanted his broþir, bying his fader blessing for a mese of potage and aftirward apperyng to his fader in Esaues cote. So may oure blessid fader Augustyn be cleped a supplanter of þe Deuel, for whan þe same Deuel ha hold him in his seruyse xxx 3ere, það ran he fro þe Deuel and took up-one him þe swete 3ok of oure Lord Ihesu Crist. For xxj 3ere was he in paganite, and ix 3ere in þe heresie of þe Manychees. He may² be cleped Iacob also, for euene as Iacob sey oure Lord God fas to³ fas, so oure maystir, with secret contempcion, was as ny God as ony erdely man myte be, as may be wel perceyued be þe labour which he had in inuestigacion of þe godhed in þe bokes which he mad of þe Trynyte. This Iacob had xij sones, to whom all þe lond of byhest was distribute and departed be Moyses & Iosue. And þis Augustin hath xij religious cumpanies, be which xij all holy chere her in erde is replechid. We wil at þis tyme on-to 3oure deuoute eres open þese Hebrew names of þese xij tribus, and referre hem to dyuers religions || which lyue vndir Seynt Austyn reule.

¶ The first be-goten child hite Iudas. ⁴For Iudas is as mech to sey as a preysere, and þese men preise God nyte & day in holy songis & ymptis which þei continuely be vsed too.⁴ And þis

Augustine is like Jacob.

Leaf 116, back.

He founded twelve religious bodies likethe twelve sons.

Leaf 117.

¹ MS. who crossed through and tho written above.

² b and part of l crossed through.

³ inserted above.

⁴⁻⁴ passage written at top of page and marks of insertion made.

- Judas like the Heremita. Iudas eke¹ may be referred on-to þoo heremites þat Seynt Augustin mad ny iij ȝere be-fōr þat he was bischop² at Ypone, and mad þere chanones. This mater is proued with grete eydens in þe booke wherch I mad to a gentil woman in Englisch, and in þe booke wherch I mad to þe abbot of Seynt Iames at Norhampton in Latin, wherch booke I named Concordia, be-cause it is mad to reforme charite be-twix Seynt Augustines heremites and his chanones. In þese same bokes may men se þe names of þe first faderes of þis order of heremites, wherch heremites Simplician sent witz Augustin on-to Affrik.
- Reuben like the Secular Canons. ¶ The second child of þis Iacob, he hite Reuben, and þis Reuben is referred on-to chanones secular swerch as be in cathedral cherchis. 12 For Reuben is as mech to sey as seing in þe myddis, or seing be þe myddis. What schal we calle bettir þe myddis þan þis present lif? What was be-fōr þis lif ordeyned for us is on-knowe. What we schal haue aftir þis lif it is in doute, saue we hope veryly, be þe good menes of þis myd lif, to come sumtyme to Goddis mercy. 16
- Leaf 117, back. But ¶ men wil merueyle perauentur whi þat I sette secular chanones be-fōr regular, and þis [is] my cause. Thoo chanones þat dwelled witz Seynt Augustin whan he was bischop went in clopis of dyuers colouris and in precious fures and with girdel³ & barres of³ syluer and gilt, as is manifestly writyn in his sermones,⁴ Ad fratres in heremo, and þis aray long not to regular chanones. 20
- Gad like Canons Regular. ¶ The þird son of Iacob he hite Gad, and his name is as mech to sey as a man þat is⁵ wel girt. Girdeyn in holy scriptur is take for restreynng of our body fro uices, and þis may be applied in þe best maner to chanones regular, wherch, with holy obseruances girdyn her bodies fro sinful werkis & here soules fro foule desires. 28 If þese men be-gunne with Augustin in his cherch in þe same degre as þei stand now, sum men haue doute; but I wyl not stryue. I be-leue wel þat þere had þei her beginnyng but þe harder distincion fro þe first ord̄ was mad sithe be opir holy faderes,⁶ as þe munkis of Chartrehouse cam oute of þe blake ord̄.⁷ Many eydens haue I mad⁸ in my booke Concordia⁸ þat 32

¹ inserted above.² MS. preest crossed through and bischop written over.³⁻³ in margin.⁴ wri crossed through.⁵ inserted above.⁶ s added above.⁷ in margin.⁸⁻⁸ in margin.

Seynt Ruffus not be-gan þis ord̄, but þat he reformed þis ordre.
So may I wel be-leue þat her first fundacion cam fro Augustin.

¶ The iiij son of Iacob, he hite Aser. Aser is as mech to || sei **Leaf 118.**
4 as blessed, and þis blessing is referred to þe grete noumbir of þat Asher like the Dominicans.
holy congregacion whеч Seynt Dominice gadered and ordeyned,
to þis entent, þat þei schuld labour̄ in þe world and with here
preching distroy synne in þe puple and plant vertue. This ordre
8 be-gan Seyn Dominice þe 3er̄ of oure Lord a M cc xvj.

¶ The v. son of Iacob hite Neptalim, as mech for to sey as Naphtali like the Knights of St. John.
gret brede; be þis vndirstund we þe knytes of Seynt Ion whеч
begunne first at Ierusalem, and now ar þei spred þorw-oute all þis
12 world. Her institucion is to defende Cristen feith a-geyn Turkes
and Sarsines. And all þoo possessiones whеч þei haue in londis
of pees pay tribute to þe hous of Rodes.

¶ The sext son hite Manasse, and he is for [to]¹ sey as obliuious. Manasseh like the Knights of Prussia.
16 This son be-tokneth þe heres of Pruce whеч wer̄ institute to þe
same entent to defense of þe bordures of cristen men a-geyn þe
enmyes of þe crosse. Obliuious be þei cleped be-cause þei must
forzete þe delectable lyf of þis world and put² her̄ bodies in grete
20 perel for þe honour of Crist. The differens of þe habite of þese
too knytes is þis, þat þei of Seynt Iones haue blak mantell̄ with
a crosse, and þei of Pruce white mantell̄ with a crosse.

¶ The vij son of Iacob, he hite³ Simeon, whеч || soundith in oū **Leaf 118,**
24 tonge heuynesse or pencifnesse, and þis may be applied with grete **back.**
Simeon like the Gilbertines.
conueniens on-to þat ordre þat was founded at Sempyngham be
þe solitudine of Seynt Gilbert, of whеч Seynt, be-cause I mad
a special tretis on-to þe maystir of þat ord̄, þerfor in þis place
28 I touch no mō of him.

¶ The viij son of Iacob, he hite Leui, þat soundeth in owre Levi like the Premonstratensians.
langage a moryng or a multiplieng of ping þat was be-gunne,
and be þis name we vndirstande þe ord̄ of Premonstracenses,
32 whеч be-gan in Fraunce vndir a holy man þei cleped Norbertus,
þe 3er̄ of oū Lord a M and a hundred, and be-cause þat I mad
his lyf in Englisch to þe abbot of Derham þat deyid last, þerfor as
now I wil no lenger̄ tarie in þat fundacion.

36 ¶ The ix son of Iacob, he hite Ysacar; he soundeth in oū Issachar

¹ MS. a crossed through.

² MS. but.

³ se crossed through.

like the
Brothers of
the Cross.

langage grete mede for labour; þis wil we applie to þat ordre
whch þei clepe þe Freres of þe Crosse,¹ for þis cause, for þat
crosse on hēr breest schul make hem so to labour in þe weye of
Crist þat þei schuld come aftir hēr labour to euyrlasting mede. 4
Off þis ordre haue I as yet no certeyn knowlech, who was hēr
foundor, or vndir what Pope, or kyng, þei be-gunne.

Leaf 119.
Zebulun like
the order of
St. Bridget.

¶ The x son of Iacob, he hite Zebulun, and in oūr langage it
may be cleped a dwellyng-place of strength. ¶ Ful wel longith þis 8
interpretacion on-to þe ord̄r of Seynt Bryde; þei haue a mansion
of strength, for þei be sperd fro vanites of þe world, whch vanytes
ar ouyr open to many men. This holy woman Bryde be-gan þis
order and went to Rome for confirmaciōn; who wil se hir lyf and 12
hir reuelaciones he may diffusely se it in hir book, as now I haue
no tyme to tary lenger in þat matēr.

Joseph like
the order of
St. Victor.

¶ The xj son hite Ioseph, and he is to sey² a moring or augmen-
taciōn; þis is applied to certeyn chanones of þat hous whch be³ 16
of þe ord̄r of Seynt Victor. This hous of Seynt Victour is in
Paris, to whch I trowe þei longe. We haue in oūr libraries many
sundry bookes þat to chanones of þat hous mad; on of hem hite
Hewe, þe opir hite Richard, notabel clerkis þei wēr and men of 20
holy lyf.

Benjamin like
the order at
Peterston in
Norfolk.

¶ The xij son hite Benjamin; he is þe son þat longith to þe rite
hand, as euyr religious man with þe mercy of God doth. This
son, be-cause he is 3ongest of age, is likned on-to an ordre whch 24
is not in þe world, as þei sey, but in Northfolk. Foūr houses had
þei and on of hem is fall̄ on-to þe⁴ kyngis hand, & he gaue it to
Walsingham; þe hous hite Petirston: oper informaciōn of hem
haue I not at þis tyme. 28

¹ O crossed through.

² y in red above.

³ inserted above in red.

⁴ inserted above in red and written in margin.

NOTES

p. 3, l. 14. *Comagene*, the region north of Syria and Cyrrhestica between the Euphrates and the Taurus Mountains.

p. 3, l. 15. *Nussie*, perhaps Tuscany or Russia. Achay is Achaia, properly the northernmost part of the Grecian peninsula; Macedonia, north of Thessalia and Epirus; Dalmatia in Illyricum on the Adriatic seaboard.

p. 3, l. 18. *Zeugis*, i. e. Zeugitana, the northern part of modern Tunis, and east of ancient Numidia. Tripolitane is Tripolitana, modern Tripoli, minus Fezzan; Getuly is Gaetuli, south of Numidia; Gaetuli Darae was on the Atlantic coast south of the Atlas mountains, and part of Mauritania.

p. 3, l. 27. *hated þe Greke letteris and loued weel þe Latyn. Confessionum*, ed. P. Knöll, Lipsiae in aedibus B. G. Teubneri, 1909, Book i, p. 14, l. 21: 'Quid autem erat causae, cur graecas litteras oderam, quibus puerulus imbuebar, ne nunc quidem mihi satis exploratum est. Adamaveram enim latinas, non quas primi magistri, sed quas docent qui grammatici vocantur.'

p. 4, l. 3. *Cathogories*, or 'Predicamentes', see 11/28; not by Aristotle. Augustine says he understood the book freely and without master. *Confessionum* iv, p. 70, l. 29.

p. 4, l. 10. *good and rich kynrod*.—Not so; in the *Confessions*, ii, p. 26, l. 13, Augustine describes his father as a poor freeman of Tagaste: 'municipes Thagatensis admodum tenuis.'

p. 4, l. 18. Conversion of Patrick, *Conf.* viiii, p. 182, l. 27.

p. 4, l. 23. A brother is mentioned in *Conf.* viiii, p. 185, l. 25.

p. 5, l. 25. *redy eke on-to ire. Conf.* viiii, p. 181, l. 6: 'erat vero ille praeterea sicut benevolentia praecipuus, ita ira fervidus. Sed noverat haec non resistere irato viro, non tantum facto, sed ne verbo quidem. Iam vero refractum et quietum cum opportunum viderat, rationem facti sui reddebat, s forte ille inconsideratus commotus fuerat,' etc.

p. 6, l. 18. The mother-in-law, *Conf.* viiii, p. 181, l. 28.

p. 6, l. 29. The orison, *Conf.* viiii, p. 190, l. 19.

p. 7, l. 8. *Saint Gregorie telletz in his Dialogues*:—*Dialogues*, Book iv, ch. xix. The tale is told by Robert of Brunne, *Handlyng Synne*, p. 161, from William of Wadington's *Manuel des Pechiez*, which follows St. Gregory. The child in this tale was torn away from his father's bosom and carried to hell, when five years old, for cursing.

p. 7, l. 17. Childhood's sin, *Conf.* i, p. 5, l. 23, p. 6, l. 10, p. 8, l. 1, p. 8, l. 17.

p. 7, l. 27. *put to skole, Conf.* i, p. 10, l. 22.

p. 8, l. 5. *learned lesse þat he schuld or myth a lerne*, *Conf. i*, p. 11, l. 20 : 'et peccabamus tamen minus scribendo aut legendo aut cogitando de litteris, quam exigebatur a nobis . . . delectabat ludere et vindicabatur in nos ab eis qui talia utique agebant.'

p. 8, l. 8. *Mandauris*, i. e. *Madaura*, *Conf. ii*, p. 26, l. 9.

p. 8, l. 11. *sekenesse in his stomake*, *Conf. i*, p. 12, l. 29.

p. 8, l. 12. *þe fader wold not suffir it*, *Conf. i*, p. 13, l. 11—p. 14, l. 2.

p. 8, l. 20. Goes to Carthage, *Conf. ii*, p. 26, l. 11 ; iii, p. 35, l. 1.

p. 8, l. 22. Tullius Cicero, &c., *Conf. iii*, p. 38, l. 26. Cicero is mentioned only in connexion with *Hortensius*. See note to 9/13.

p. 8, l. 26. *tauernes and stewis*. Capgrave's interpretation of Augustine's reference to the 'cauldron of shameful loves'—'sartago flagitiosorum' (iii, p. 35, l. 15)—and to the stage-shows—'spectacula theatrica' (iii, p. 36, l. 12) ; and to his joys of passion (iii, p. 36, l. 8).

p. 9, l. 7. *an appil-tre*, *Conf. ii*, p. 29, l. 12.

p. 9, l. 13. *Hortencius*, *Conf. iii*, p. 39, l. 21 : 'liber ille ipsius [Cicero] exhortationem continet ad philosophiam et vocatur Hortensius.'

p. 9, l. 18. *name of Crist*, *Conf. iii*, p. 40, l. 24.

p. 9, l. 22. *holy scriptuð*, *Conf. iii*, p. 41, l. 1. The reference to St. Paul is not in *Confessions*.

p. 9, l. 27. *þe Maniches*, *Conf. iii*, p. 41, l. 14 : 'Itaque incidi in homines superbe delirantes, carnales, nimis et loquaces,' &c.

p. 10, l. 1. *ix zere*, *Conf. iii*, p. 51, l. 2.

p. 10, l. 11. *a faið tre*, *Conf. iii*, p. 50, l. 4.

p. 11, l. 1. *consolacioð be an holy bishcop*. The bishop is not named. *Conf. iii*, p. 51, l. 11.

p. 11, l. 22. *impreuded sche*. 'The Latin is, *Conf. iii*, p. 52, l. 5 : 'quod illa ita se accepisse inter conloquia sua mecum saepe recordabatur, ac si de caelo sonuisset.' This ends Book iii.

p. 11, l. 28. *Predicamentis*. See note to 4/3.

p. 11, l. 31. *bokes of philosophie*, &c. In *Conf. iii*, p. 72, l. 30, Augustine speaks only of the 'so-called liberal arts'.

p. 12, l. 3. *he cam first hom*. The chief dates of Augustine's life are as follows : born, Tagaste, 354 ; lived at Carthage, 371-373 ; went to Rome, 383, and taught rhetoric for a short time ; went to Milan and met St. Ambrose, who baptized him in 387. In 388 he returned to Tagaste, and lived in quietude for awhile. He became bishop of Hippo in 395. The date of the *Confessions* is 397. He died in August, 430, at Hippo.

p. 12, l. 7. *resorted a-geyn to Cartage*. *Conf. v*, p. 82, l. 16 : p. 83, l. 7.

p. 12, l. 9. *Hermes*. Capgrave's misreading of Hierius, *Conf. iii*, p. 66, l. 23 : 'Quid est autem, quod me movit, domine deus meus, ut ad Hierium, Romanae urbis oratorem, scriberem illos libros?' [*De Pulchro et Apto*].

p. 12, l. 11. *þei are not in hand now*. Cf. *Conf. iii*, p. 66, l. 21 : 'non enim habemus eos [libros de P. et A.], sed aberraverunt a nobis nescio quomodo.'

p. 12, l. 14. *Faustus, a grete snare of þe deuete*. *Conf. v*, p. 74, l. 7 :

'Iam venerat Carthaginem quidam Manichaeorum episcopus, Faustus nomine, *magnus laqueus diaboli*.' The latter phrase is one of St. Paul's, 1 Timothy iii. 7, and 2 Timothy ii. 26. It is also used by Augustine elsewhere in the *Conf.* concerning the *Manichees*, iii, p. 41, l. 15, '*laquei diaboli*.'

p. 12, l. 18. *Contra Faustum*.

p. 12, l. 20. *Conf.* v, p. 79, l. 26.

p. 12, ll. 32-33. *a fayr-spoke man eke, but not gretly grounded in sciens*, *Conf.* v, p. 8, ll. 26-31; p. 81, l. 5; p. 81, l. 18.

p. 13, l. 2. Defeat of Faustus. *Conf.* v, p. 81, l. 29: 'Quae tamen consideranda et discutienda protuli, modeste sane ille nec ausus est subire ipsam sarcinam. Noverat enim se ista non nosse nec eum puduit confiteri.'

p. 13, l. 6. *no deynte in heð bokes*, *Conf.* v, p. 82, l. 11.

p. 13, l. 11. Augustine goes to Rome, *Conf.* v, p. 83, l. 5.

p. 13, l. 17. *more liberte youe on-to skoleres*, *Conf.* v, p. 83, l. 14.

p. 13, l. 22. *His modir folowid him*, *Conf.* v, p. 84, l. 12.

p. 14, l. 8. *greuous seknesse*, *Conf.* v, p. 85, l. 13.

p. 14, l. 11. *bryng him forth, &c.*, *Conf.* v, p. 86, l. 9.

p. 14, l. 13. *not for to telle veyn tales*, *Conf.* v, p. 86, l. 20.

p. 14, l. 14. *sche prayed for him*, *Conf.* v, p. 86, l. 13.

p. 14, l. 17. Augustine whole again, *Conf.* v, p. 87, l. 3.

p. 14, l. 21. Goes to Milan, *Conf.* v, p. 91, l. 7.

p. 14, l. 23. *meyr of Rome*, *Conf.* v, p. 91, l. 8: 'ad praefectum urbis.'

p. 14, l. 28. Ambrose. *Conf.* v, p. 91, l. 13: 'et veni Mediolanium [Milan] ad Ambrosium episcopum, in optimis notum orbi terrae, pium cultorem tuum,' &c.

p. 14, l. 31. Augustine hears Ambrose preach, *Conf.* v, p. 91, l. 24.

p. 15, l. 9. *þe incarnaciōn*. Cf. *Conf.* vi, p. 97, l. 24.

p. 15, l. 24. *þe feith of Crist*, *Conf.* v, p. 93, l. 18.

p. 15, l. 27. *his moder sout him*, *Conf.* vi, p. 94, l. 2.

p. 16, l. 3. *Beth of good coumfort, &c.* Capgrave's embellishment of the incident. *Conf.* vi, p. 94, l. 2: 'Iam venerat ad me mater pietate fortis, terra marique me sequens et in periculis omnibus de te secura. Nam et per marina discrimina ipsos nautas consolabatur, a quibus rudes abyssi viatores, cum perturbantur, visolari solent, pollicens eis perventionem cum salute, quia hoc ei tu per visum pollicitus eras.'

p. 16, l. 9. *sche hopped*, i. e. leapt. But Augustine says distinctly that she was not unduly excited. *Conf.* vi, p. 94, l. 17: 'Nulla ergo turbulenta exultatione trepidavit cor eius,' &c. Later on, after the *Tolle lege* passage, she does 'leap for joy'. *Conf.* viii, p. 166, l. 2: '*exultat et triumphat et benedicebat tibi*.'

p. 16, l. 18. *Sche loved Ambrose, &c.*, *Conf.* vi, p. 94, l. 30.

p. 16, l. 20. *fluctuaciōn*. Direct from the Latin, *Conf.* vi, p. 95, l. 2.

p. 16, l. 25. *for-bode hið be þe keper*. In the Latin, *Conf.* vi, p. 95, l. 8, 'ab ostiario,' by the door-keeper.

p. 17, l. 4. Alipius and Nebridius, *Conf.* vi, p. 103, l. 21; p. 110, l. 1.

p. 17, l. 11. *wyues*. The idea was to form a society of about ten. Some

however, already had wives; and some, including Augustine, intended to have: hence the difficulty. *Conf.* vi, p. 115, l. 14.

p. 17, l. 17. Augustine's maid. *Conf.* vi, p. 114, l. 26.

p. 17, l. 23. Alypius arrested. The story appears somewhat mutilated in Capgrave's text. Alypius was studying under Augustine at the time, and was repeating, as he walked in the market-place, some rhetorical exercise. The thief was a youth, not the boy who recognized the axe. The friend who intervened was an architect (p. 108, l. 4).

p. 18, Chapter xiii. In this chapter Capgrave goes on with Book viii, making practically no use at all of Book vii.

p. 18, l. 30. Simpliciane, *Conf.* viii, p. 144, l. 18.

p. 19, l. 11. Victorinus, *Conf.* viii, p. 144, l. 22.

p. 19, l. 12. *a statua*. From the Latin. *Conf.* viii, p. 145, l. 7.

p. 19, l. 27. *sette to serue God*, *Conf.* viii, p. 150, l. 15.

p. 19, l. 30. Pontitianus, *Conf.* viii, p. 153, l. 18.

p. 20, l. 17. *grete Antonie*, *Conf.* viii, p. 153, l. 28. The story of Anthony's conversion, as told by Capgrave, follows.

p. 21, l. 5. Augustine's sorrow, *Conf.* viii, p. 155, l. 26.

p. 21, l. 14. 'What suffer we?' &c. *Conf.* viii, p. 157, l. 17: 'Quid patimur? Quid est hoc, quod audisti? Surgunt indocti et caelum rapiunt, et nos cum doctrinis nostris ecce ubi volutamur in carne et sanguine! An quia praecesserunt, pudet sequi et non pudet nec saltem sequi?'

p. 21, l. 21. *labou? of his tunge*, *Conf.* viii, p. 157, l. 24.

p. 21, l. 32. *a figge-tre*, *Conf.* viii, p. 164, l. 16.

p. 22, l. 1. *O blissted Lord, who longe?* *Conf.* viii, p. 164, l. 20: 'et tu, domine, usquequo? Usquequo, domine, irasceris in finem? . . . Iactabam voces miserabiles: "Quamdiu, quamdiu, 'cras' et 'cras'? Quare non modo? Quare non hac hora finis turpitudinis meae?'" The italicized portion is from Psalm vi. 3 (4 in Vulgate).

p. 22, l. 5. *whil he lay pus*, *Conf.* viii, p. 164, l. 26.

p. 22, l. 8. *Tak and rede*. *Conf.* viii, p. 164, l. 29: 'Tolle lege, tolle lege!'

p. 22, l. 15. *Non in comessacionibus*, &c. *Conf.* viii, p. 165, l. 13. Capgrave's text does not exactly follow the Augustinian. The passage is from Romans xiii. 13.

p. 22, l. 20. *schalful dedis*, 'wantonness' in authorized version, 'non in impudicitiiis' in *Conf.*

p. 22, l. 32. Monica. *Conf.* viii, p. 166, l. 1. This ends Book viii.

p. 23, l. 3. Leaving the rhetoric school, *Conf.* viiii, p. 167, l. 15.

p. 23, l. 10. *heruest dayes*. *Conf.*, vintage vacation, viiii, p. 167, l. 21: 'ad vindemiales ferias.'

p. 23, l. 18. *a feld pei cleped Cassiate*. *Conf.* viiii, p. 169, l. 29, a country-seat called Cassiciacum, or villa (*Conf.* viiii, p. 171, l. 27).

p. 23, l. 26. Plato. This expression of Capgrave is based on a statement made by Augustine concerning the 'Academics, as they are considered, doubting everything and fluctuating between all.' *Conf.* v, p. 93, l. 9: 'Itaque Academicorum more, sicut existimantur, dubitans de omnibus atque inter omnia fluctuans . . .'

- p. 24, l. 26. *Psalms of David*. *Conf.* viiii, p. 171, l. 24.
- p. 24, l. 29. *In pace, in idipsum, &c.* *Conf.* viiii, p. 174, l. 20, from Psalm iv. 8.
- p. 25, l. 4. *scknesse . . . of pe teth.* *Conf.* viiii, p. 175, l. 6: 'dolore dentium,' &c.
- p. 25, l. 14. Letters to St. Ambrose, *Conf.* viiii, p. 175, l. 23.
- p. 25, l. 20. *Ysaie*, *Conf.* viiii, p. 175, l. 27.
- p. 25, l. 25. Goes to Milan. *Conf.* viiii, p. 175, l. 19, then ending his rhetoric teaching.
- p. 25, l. 26. Baptism, *Conf.* viiii, p. 176, l. 3.
- p. 25, l. 35. *Te Deum*. This story of the making of *Te Deum* is, of course, quite apocryphal.
- p. 26, l. 4. Adeodatus, *Conf.* viiii, p. 176, l. 7.
- p. 26, l. 11. *he had neuer no woman but hiŕ.* Not so; in Book vi Augustine relates how when his concubine left him for Africa, he turned to another woman; p. 115, l. 30: 'et illa in Africam redierat vovens tibi alium se virum nescituram relicto apud me naturali ex illa filio meo. At ego infelix nec feminae imitator, dilationis impatiens, tamquam post biennium accepturus eam quam petebam, quia non amator coniugii sed libidinis servus eram, procurari aliam, non utique coniugem.'
- p. 26, l. 27. *De Quantitate Animae*. The book mentioned in this connexion by Augustine is *De Magistro*, *Conf.* viiii, p. 176, l. 16.
- p. 27, l. 1. Songs of St. Ambrose and Justina. *Conf.* viiii, p. 177, l. 1. The remarks concerning the hymnology of Ambrose, ll. 11-12, are apparently a specimen of Capgrave's 'pertinent' ideas. Augustine himself quotes from one of Ambrose's hymns in this same Book viiii, p. 89, l. 6: 'Deus, creator omnium,' &c. Augustine describes, in connexion with Justina, the discovery of the bodies of Gervasius and Protasius, and the consequent miracles. This Capgrave leaves unmentioned.
- p. 29, l. 10. Monica desires to go home. Augustine says, *Conf.* viiii, p. 178, l. 20, that he and Euodius and others desired to go where they might best serve God, and so started to return to Africa; and that on the way, at Ostia Tiberina (Ostia), Monica died. In Chapter xx, p. 28, our text is first made up by systematic use of the Sermons, which henceforward continues to the end of the narrative, except for Chapters xxii-xxvi.
- p. 30, l. 31. Monica, 'a very moder,' &c. *Conf.* viiii, p. 183, l. 3.
- p. 31, l. 2. *Tussie*, i. e. Tuscany.
- p. 31, l. 15. Wyclif. 'Was there ever,' writes Mr. G. M. Trevelyan on a card to me, 'a persecuted sect of whom that was *not* said?' 'Be thou as chaste as ice,' &c.: it is an old story.
- p. 31, l. 29. Ostia. *Conf.* viiii, p. 183, l. 15.
- p. 32, l. 2. The window. *Conf.* viiii, p. 183, l. 13. The garden did not belong to Monica, as Capgrave says, but to the house where Augustine and his party rested.
- p. 32, l. 11. *Son, as to my part, &c.* *Conf.* viiii, p. 185, l. 11: 'fili, quantum ad me adinet, nulla re iam delector in hac vita. Quid hic faciam

adhuc et cur hic sim, nescio, iam consumpta spe huius saeculi. Unum erat, propter quod in hac vita aliquantum inmorari cupiebam, ut te Christianum catholicum viderem, priusquam morerer. Cumulatius hoc mihi deus praestitit, ut te etiam contenta felicitate terrena servum eius videam. Quid hic facio?’

p. 32, l. 18. Fever. *Conf.* viiii, p. 185, l. 20.

p. 32, l. 33. *No-ping is fer fro God.* *Conf.* viiii, p. 186, l. 29.

p. 33, l. 1. *reise me, i. e. resurrect me.* *Conf.* resuscito.

p. 33, l. 12. *Thi seruaunt, Lord.* *Conf.* viiii, p. 190, l. 1: ‘famula tua,’ l. 3.

p. 33, l. 23. *Entyr not with hir in-to pi dom. Lete pi mercy flete above pi dom.* *Conf.* viiii, p. 190, l. 28: ‘ne intres cum ea in iudicium. Superexultet misericordia iudicio.’ From Psalm cxliii. 2, and James ii. 13.

p. 33, l. 30. *Inspire, Lord, &c.* *Conf.* viiii, p. 191, l. 29. Here ends the debt of our text to the *Confessions*.

p. 35, l. 15. *De Magistro.* See note to 26/27.

p. 37, l. 6. *Euodio, &c.* Notice the retention of the Latin case-ending.

p. 46, l. 33. Cf. note to 4/10.

p. 52, l. 27. Donatists, called from Donatus, one of their leaders. These men rebaptized converts from the Catholic Church, hence the ‘Rebaptizatores’ of l. 30.

p. 53, l. 2. *wepun.* Note the plural without the plural ending, a survival of O.E. neuter *wæpen*.

p. 54, l. 9. *leuand.* The early Midland form of the present participle ending was *ende*, later *inge*. *ande* was characteristically Northern, but was fairly common in Midland.

p. 54, l. 30. *pe other tonge, i. e. Greek.*

p. 56, l. 6. St. Thomas Alqwyn, i. e. St. Thomas Aquinas.

p. 61, l. 1. This ‘maystir of be ordeȝ’ was Nicholas Resby, or, as Capgrave spells it, Reysby, known to be master in 1445, and receiver in that year of Henry VI’s exemption of the houses of the order from aids, subsidies, and tallages, &c. See Rose Graham’s *St. Gilbert of Sempringham & the Gilbertines*, 1903, p. 155.

p. 61, l. 7. See before, p. 1/15.

p. 61, l. 12. See after, p. 145.

p. 62, l. 31. Gilbert’s father was Joceline, a wealthy Lincolnshire land-owner; his mother, a Saxon woman of inferior position,—*inferioris conditionis*; the ‘non’ prefixed to this in Cotton Cleop. BI f. 37, being an interpolation. Dugdale retains the *non*, vi, pt. II, p. vi*. (See Graham, 3.)

p. 63, l. 23. *paȝ despised of þe world.* Gilbert was afflicted with some sort of deformity, which rendered him repulsive, and was despised even by the serving-men.

p. 63, l. 30. Gilbert was not a very willing pupil in his young years; and he left England for France to study letters—a fact which Capgrave omits to mention.

p. 64, l. 28. It may not be amiss to refer the reader to what Dean Stanley had to say concerning this ‘Athanasian’ *Quicunque Vult, Eastern Church*,

p. 247, Everyman edition: "the ancient hymn, "Quicumque vult," . . . throughout the middle ages and by our own Reformers, was believed to be the Creed of S. Athanasius. The learned world is now fully aware that it is of French or Spanish origin. It not only contains words and phrases which to Athanasius were unknown, but it distinctly and from the first asserted the doctrine of the Double Procession of the Spirit, which never occurs in the writings of Athanasius.'

p. 65, l. 33. Of Robert Bloet, Miss Graham says, *S. Gilbert*, 7, 8 :—' Like many of the bishops of that age, Robert Bloet was a royal official who had received a bishopric as a reward, and he continued to serve the King rather than the Church. He was a chaplain of William the Conqueror, and was with him when he died at Rouen. Immediately afterwards he set out for England with William Rufus, to carry the letter sent by the Conqueror to Lanfranc, bidding him crown Rufus king. Until 1092 Robert served Rufus as chancellor. In the first week of Lent in that year the king lay sick unto death at Gloucester; his bishops and nobles came to him and implored him to repent of his evil deeds. In terror of death, Rufus gave the archbishopric of Canterbury to the unwilling Anselm, Abbot of Bec, and the see of Lincoln to Robert Bloet. Robert resigned the chancellorship, but under Henry I he held the more important office of justiciar. He was famed for the splendour of his household. "When I beheld the glory of our Bishop," wrote Henry of Huntingdon, one of his archdeacons, "honourable knights, noble youths, costly horses, gold and gilded vessels, the number of dishes, the splendour of his servants, the purple raiment and the torches, I could think of nothing more happy." In the last year of his life he was twice impleaded by King Henry on the charge of an inferior justice; he was disgraced and condemned to pay a heavy fine in both instances. He retired to his palace at Lincoln overwhelmed with grief. "As I reclined by his side at dinner," said Henry of Huntingdon, "I saw him shedding tears, and asked him the reason. 'Once,' he said, 'those who stood around me wore costly raiment; now the fines of the king, whom I ever sought to please, have compelled them to put on lambs' wool.'" Robert Bloet died on January 10, 1123. "The King was riding in his deerfold at Woodstock, and the Bishop Roger of Salisbury on one side of him, and the Bishop Robert Bloet of Lincoln on the other side of him; and they were there riding and talking. Then the Bishop of Lincoln sank down, and said to the King, 'Lord King, I am dying.' And the King alighted down from his horse, and lifted him betwixt his arms, and caused him to be borne to his inn; and he was then forthwith dead; and he was conveyed to Lincoln with great worship, and buried before S. Mary's altar. And the Bishop of Chester, named Robert Pecceth, buried him."

p. 66, l. 1. *Mad a chapeleyn*. Not so, at first. A chaplain, Geoffrey, was appointed by Bloet, as Gilbert was not ordained. It was Alexander, Bloet's successor, who made Gilbert a priest, against his will, and subsequently offered him the archdeaconry. See l. 23.

p. 67, l. 6. This is what the worthy Fuller, *more suo*, has to say of Gilbert and his order:—'*Gilbertine Monks*, may be the third, a mongrel Order,

observing some *Select Rules* partly of S. Bennet, partly of S. Augustine. So named from Gilbert (son to Joceline a Knight) Lord of Sempringham in Lincoln-shire, where 1148, first they were planted. Whereupon, this Order may boast, that it alone is a native and Indegenā, (whereas Benedictines are by original Italians . . .) pure English by the extraction thereof. This Gilbert, unhandsome but not unlearned, erected this order, (contrary to Justinians constitution, who forbade double Monasteries) wherein men and women lived together, (though secluded) under one roof. He survived to see thirteen Houses of this his own Order, and in them Seventeen hundred Gilbertine Brothers and Sisters. Yet I finde no Writer of this Order, conceiving them so well busied with their Company in their Convent, they had little leisure for the writing of Books,' pp. 268-9, Book vi. Fuller's *Church History of Great Britain*, fol. 1655. Not very generous this.

p. 67, l. 9. Of these maidens, one was the daughter of a poor parishioner of Sempringham, in whose house Gilbert, and Geoffrey, the chaplain, dwelt. (Graham, 6.)

p. 67, l. 12. St. Andrew's Church is the last relic of Gilbert's Sempringham. The picture of the south doorway forms the frontispiece to Miss Graham's *S. Gilbert*. The maiden's dwelling was by the north wall.

p. 69, l. 32. No 'veyn tales' by the way. Unlike Harry Baily, we presume, and his motley wayfarers.

p. 72, l. 21. This was Roger, Prior of Malton, one of Gilbert's first canons, at whose hands, as Capgrave remarks, l. 25, Gilbert received the canon's habit.

p. 73, l. 17. Gilbert suffered, however, from ague.

p. 76, l. 5. *Cadney*. This was on Christmas night, 1188. Miss Graham, quoting *Monasticon*, vol. vi, pt. II, p. xxii*, says Gilbert received extreme unction at the monastery of Newstead-on-Ancholme.

p. 76, l. 11. *sum man of gret myth*. The real danger feared was lest some other church or monastery should become the resting-place of Gilbert's remains.

p. 77, l. 21. *at laudes, at mateyns*, the phrase *at laudes* being added above. As *at mateyns* is not cancelled by Capgrave, we let it stand. See l. 26.

p. 78, l. 34. This was in the priory church of St. Mary.

p. 81, l. 20. *De Constructione Monasteriorum*, now lost.

p. 81, l. 28. Tyrington, i. e. West Torrington.

p. 82, l. 1. See note to 67/9.

p. 83, l. 32. Alexander, successor to Bloet, and nephew to Roger, Archbishop of Salisbury.

p. 85, l. 24. *he auctoū of his lif*, i. e. the canon of Sempringham who wrote of Gilbert's life and miracles at the command of Roger, Gilbert's successor.

p. 89, l. 13. *Cystewys*, the Cistercians, meeting in congress at Citeaux, in 1147.

p. 90, l. 5—p. 91, l. 24. The Latin text is as follows, Dugdale's *Monasticon*, vol. vi, Pt. II, pp. viii*-ix*, from MS. Cot. Cleop. BI:—

'*Quod commissum est ei a Domino Papa Regimen Ordinis sui.*

'*Data est igitur et iniuncta beato Gileberto a sancto Papa Eugenio collecti*

gregis custodia, quia non inveniebatur, nec inveniri poterat melior conservator, quam is qui fuerat conquisitor, nec fortior esse poterat boni status zelator; quam qui primus et summus fuerat ad statuendum laborator. Verumtamen vir sanctus, ad tanti pondus regiminis virgentis aetatis causabatur importunitatem, ad honorem; indignitatem, ad magisterium; imperitiam ad praelationem suam praetendit humilitatem. Timuit namque suam, quibus praefendus erat imparitatem; timuit placide mentis suae soliditatem dissipandam; timuit delecti sui secreti et assiduae contemplationis dulcedinem debellaturam occupationem: quae omnia devotae humilitatis apologetica intellexit, ut erat vir prudens dominus apostolicus, et eo proclivius et securius pastoris ei deputavit officium, quo nullum vidit illi inesse praelationis appetitum: propositum enim eius erat semper humilibus adhaerere (vel humilia appetere) et Domini fuit voluntas, illum se semper humiliantem amplius exaltare.

‘Cognoscens autem beatus Gilebertus divinum circa se exactum iudicium, non est ausus diu supernae reniti dispositioni, quae illud ad hoc opus asciverat; sed ne caeteris, quibus pollebat, se privaret virtutibus, si pertinaciter obsisteret, amplexatus est devote obedientiam Dei, eiusque vicarii papae, amplioem inde sperans mercedem, quia nullam ex hoc habuit delectationem; suique, solius postposuit utilitatem, ut multorum adipisceretur salutem. Contemplationis studiis iamdudum eruditus, piae actionis nunc consensit inservire operibus, ut utriusque vitae meteret fructus: Porro licite poterat earum rerum fieri dispensator, quarum pristinus fuerat possessor, quoniam pauperibus ea conferens, et ipse pauper effectus, ut minister sibi credita, non ut dominus propria gubernavit. Propter haec et huiusmodi sanctitatis signa, et multorum consona testimonia, doluisse fertur Papa Eugenius, quoniam virum antea non novisset, eo quod voluisset, ut dixit, illum sullimasse in archiepiscopum Eboracensem, cuius sedes tunc vacabat, si fama meritorum eius illi prius innotuisset. Beatis quoque Malachiae, Hybernensi archiepiscopo et Bernardo Clarevallensi abbati, in illo itinere adeo factus est familiaris, ut illis solis praesentibus, ipse quoque praesens adesset, ubi per orationem eorum fertur sanitas collata cuidam aegroto. Insignia etiam amoris, baculum scilicet tam praesulis, quam abbatis, accepit ab utroque; in quibus quaedam factae sunt virtutes; et orarium cum manipulo ei dedit abbas in monumentum sui.’

p. 91, l. 17. *Clarevalle*, i. e. Clairvaux. See the Latin passage above for the origin of Capgrave's form.

p. 93, l. 24. This was in 1164. For a full account of the incident see Miss Graham's *S. Gilbert*, pp. 16-19.

p. 97, l. 32. The debate among the lay-people. The leaders were Ogger and Gerard, who spread defamation throughout the neighbourhood, and demanded less labour and better food. They then left England, and journeyed to Alexander III, whom they convinced of the justice of their case. Henry II, Hugh the papal legate, William, Bishop of Norwich, however, and other influential men, stood by Gilbert in his adversity. Ogger and Gerard were seen to be false, finally returned to Gilbert, asking forgiveness and the mitigation of the harshness of the order. Gilbert received and forgave them. See MS. Cot. Cleop. B. l. f. 896, &c., and Graham's *S. Gilbert*, p. 21.

p. 98, l. 5. *Albyne*. This was Albinus, Gilbert's chaplain.

p. 99, l. 13. Oseney Abbey. See the *English Register* of the place, edited by Dr. Andrew Clark, pt. I, E. E. T. S., 1907. I find no mention of this particular cellarer.

p. 100, l. 5. *Beuyle*, i. e. Beverley, in Yorkshire, $7\frac{1}{2}$ miles north-west of Hull.

p. 101, l. 7. *wat* = was. The same form occurs in *Cursor Mundi*, ed. Morris, p. 1576, l. 29185 :

‘ Par was a woman hight mari,
Pat sum time wat wit me-selri, ’—

again followed by a monosyllabic ending in the dental.

p. 106, l. 13. The dream of angels carrying the soul to heaven is not infrequently met with in mediaeval monkish books. Compare the story of how the Oxford student died, and of his friends watching the bier, and,

‘ As hi slepe, hem þošte bope : þat hi angles meniee iseþe
Here felawes soule þat þer lai ded : to heuene lede heþe
Oure leuede as to teche þe weye : hire silne ȝeode bifore
And openede þe dore of heuene : þat þe soule were in ibore.’

Early English Poems and Lives of Saints, ed. Dr. Furnivall, 1862, p. 41.

p. 118, l. 20. *Hauyrholm*, i. e. Haverholm, given to Gilbert in 1139 by Alexander of Lincoln.

p. 141, l. 16. The Latin text is as follows, Dugdale's *Monasticon*, vol. vi, pt. II, p. xix* :—

‘ *Rescriptum Cartae, in Feretro positae, hoc est.*

‘ In hac capsula continentur reliquiae beati Gileberti presbyteri et confessoris, primi patris et institutoris ordinis de Sempringham ; cuius vitam, licet multa praeclaram reddiderint et commendabilem : hoc tamen praecipue eum insigniuit, quod spontaneam eligens paupertatem, omnia temporalia, sibi a Deo praestita, fratrum et sororum, quos sub regulari disciplina prudenter instituit et sollicite custodivit, necessitatibus deputavit : cui processu temporis tantam Deus adauxit gratiam et virtutem, quod quatuor canonicas regulares, et ix. monasteria sanctimonialium construit : in quibus eo tempore, quo migravit ad Dominum, praeter innumeros antea defunctos, circiter septingentos viros religiosos, mille et quingentas sorores iugiter Deo famulantes reliquit. Obiit autem in senectute plusquam centenarius ; anno incarnationis Domini MC. lxxxix, pridie nonas Februarii, tempore ineliti regis Anglorum Henrici secundi. Exigentibus vero propriis meritis, attestantibus miraculis multis, et suadentibus revelationibus divinis canonizatus, cathalogo sanctorum est ascriptus a domino papa Innocentio tertio, per generalem curiam Romanam, apud Anagniam, coram clero et populo, anno Verbi incarnati MCC. ii, tertio idus Ianuarii, anno regni illustris regis Iohannis tertio, praesidente sedi Cantuariæ venerabili archiepiscopo Huberto ; qui de mandato memorati summi pontificis Innocentii tertii, cum collegis suis Heliensi episcopo Eustachio, et abbate de Burgo, Achario, diligentem super miraculis per eum divinitus patratibus fecerat inquisitionem, et ipsi eorum attestaciones fideliter in scripturam redactas, sub sigillis suis, clausas, ad sedem apostolicam transmiserunt ; unde

certioratus dominus papa de sanctitate eius, et signis, ipsum sanctis Domini decrevit annumerandum, anno pontificatus sui quarto. Et eodem anno per mandatum præfati papæ, a prædicto archiepiscopo Huberto translatus est in hunc loculum tertio idus Octobris, assistentibus viris sibi venerabilibus Norwicensi, Herefordensi, et Landavensi episcopis; et abbatibus, aliisque ecclesiarum praelatis plurimis, cum maioribus et nobilioribus Angliæ, magno ibi præsentate coetu cleri et populi: ad cuius rei perpetuandam memoriam, iam dictus archiepiscopus, et coepiscopi sui, et abbates, sua signa huic scripto appenderunt, et in hoc loculo reposuerunt.'

p. 142, l. 9. *Acarius*. This is Acharius, Prior of St. Alban's, called Zacharias by Hoveden; he became abbot in 1200 and died on the 2nd of the ides of March, 1210. See *Monasticon*, I, p. 354.

p. 145, l. 1. The following is the account of this sermon in Tho. Gibbon's *Historical Collections*, Harley MS., 980; fol. 120:—

'Gilbert (the son of a Norman knight that came in with the conquerour and of the Lady of Sempringham) was the first founder of the Gilbertines of the ordere of Sempringham. He builded nine monasteries of women & fower of chanons regular in which monasteries he left at the time of his death of religious women 1500 and of men 700. He died ann. 1189 And was translated by the command of Innocent 3 Ann. 1201. Vid. Joh. Capgræue in Vit. Sti Gilberti manuscript ex Museo Rbt Kemp Milit. Gissing.

The religious which liued vnder the rules of St Augustine wer in number 12.

The first of Hermites made by St. Aug before his being bishop of Hippo.

The second of Cannons seculer when he was bishop.

The Third Canons regular which were begun by him but a distinction hath been made since by others (as by St Ruffus) and so the monks of Charterhouse came out of the black order.

The 4th The Dominicans begun Ann. 1216.

The 5 Knights of St Johns of Jerusalem.

The 6 Heres of pruce, the same with St John but that they of St John haue black mantles with a cross and they of Puce white with a cross.

The 7 the Gilbertines of Sempringham order.

The 8 Premonstratenses begon in France by Norbertus ann. 1100.

The 9 the friers of the cross ther foundat incertan.

The 10 The order of St Bridget.

The 11 the canons of St Victor in Paris.

The 12 An order onely in Norff which had 4 house[s] one of them is faln into the Kings hand and he gaue it to Walsingham hite Peterston.

Joh. Capgrave in vii sermon at Cambridg Ann. 1422 et ex museo supra-dicto.'

p. 148, l. 20. Hugues and Richard de St. Victor, two of the most famous theologians of the middle ages. Richard was a Scotchman.

p. 148, l. 27. This appropriation of Peterston to Walsingham took place in 1449.



GLOSSARY

ABBREVIATIONS USED

adj., adjective.
adv., adverb.
comp., comparative.
gen., genitive.
imper., imperative.
inter., interjection.
n., noun.
np., noun plural.
pl., plural.
pp., past participle.

prep., preposition.
pres. p., present participle.
s., singular.
subj., subjunctive.
sup., superlative.
v. t., verb intransitive.
v. t., verb transitive.
1, first person.
2, second person.
3, third person.

A

a, *inter.* ah! 24/30.
a, *v. t. inf.* have 8/5, 57/17, 68/5, 69/6, 84/22, 23. *See* have.
abiden, *v. i.* 3 *pl. pres.* abide 15/6.
abod, *abood*, *v. i.* 3 *s. p.* abode 8/23, 10/1, 28/2; *abod*, *abood*, *v. i.* 3 *pl. p.* 23/21, 27/26, 28/28; *abood*, *v. t.* 3 *pl. p.* awaited 32/1.
a-boue, *adj.* above 2/29.
absens, *n.* absence 29/4.
absolucioñ, *n.* 75/25.
abstined, *v. i.* 3 *s. p.* abstained 70/11.
Achay, *n.* Achaia, Greece 3/15.
acordith, *v. i.* 3 *s. pres.* accordeth 2/3; *acorded*, *v. i.* 3 *pl. cond.* accorded, agreed 17/14.
acrisia, *n.* 109/10.
Aduent, *n.* Advent 70/14.
aferd, *a-ferd*, *adj.* afraid 16/2, 32/34.
afore, *adv.* before 13/2.
aftr, *adj.* hinder, back 125/24.
aftr, *prep.* after 1/8.
a-gayn, *a-geyn*, *adv.* again 6/33, 19/16.
ageyn, *prep.* against 12/17.
a-knowe, *pp.* made known 47/5, 57/16. *See also* I-knowe.
akyng, *n.* aching 98/21.
al, *n.* all 19/23.
Alani, *np.* Alans 58/18 (Latin *Alani*).
a-legge, *v. t.* 1 *s. pres.* allege 63/4; *alleggid*, *pp.* 37/5.

alienat, *pp.* alienated 131/18.
Alisaundr, *n.* Alexandria 64/30.
allegaunce, *n.* 43/15.
alleuyauns, *n.* alleviance 121/30.
ambassiat, *n.* embassy 110/22.
ambicius, *adj.* ambitious 57/30.
amitted, *pp.* admitted 90/19.
a-mongis, *prep.* amongst 1/27.
a-mys, *adv.* amiss 10/26.
amyse, *n.* amice 46/30.
an, *conj.* and 19/4.
an, *prep.* on, at 64/22.
anachorites, *np.* anchorites 38/10.
and, *conj.* if 37/33, 69/5.
annexid, *pp.* annexed 21/24.
annoted, *pp.* recorded 113/2.
apeyred, *pp.* impaired 73/9.
aposteff, *n.* apostle 1/7; *apostoles*, *np.* 30/1.
appechid, *pp.* appeached 17/20.
appelles, *appillis*, *np.* apples 9/9, 10.
appil-tre, *n.* apple-tree 9/7.
apposed, *v. t.* 3 *s. p.* opposed 111/7.
approximat, *adj.* approximate 3/29.
aproximacioñ, *n.* 64/7.
aqueyntauns, *aqweyntauns*, *n.* acquaintance, friends, 36/9, 52/2.
arayed, *pp.* arrayed 38/28.
archibischoprych, *n.* archbishopric 91/14.
aretten, *v. t. inf.* ascribe, reckon 66/18.
argew, *v. i. inf.* argue 26/19.
armur, *n.* armour 53/2.

arowys, *np.* arrows 2/24.
 arsmetrik, *n.* arithmetic 11/32.
 articles, *np.* articles 9/3.
 a-schamed, *adj.* ashamed 21/11.
 a-sikir, *adj.* safe 36/26.
 asined, *v. t.* 3 *s. p.* assigned 19/3;
 assined, *pp.* assigned 9/2.
 asken, *v. t. inf.* ask 26/19.
 aspīe, *v. t. inf.* aspy, perceive 11/11;
 aspied, *v. t. 1 s. p.* 11/15.
 aspying, *n.* 31/8.
 assoyle, *v. t. inf.* assoil 71/25; as-
 soiling, *pres. p.* 71/28.
 astate, *n.* estate, authority 66/5.
 astates, *np.* estates 51/36.
 astoynd, *pp.* astonished 25/13,
 124/14.
 attached, *pp.* apprehended 18/21.
 aucter, aucter̄, aucter̄, *n.* altar 14/12,
 32/26, 124/6; aucteris, *np.* 16/24.
 auctorite, *n.* authority 95/27.
 auctour̄, *n.* author 38/10; auctoris,
np. authors, 1/27, 2/27.
 audiens, *n.* audience 53/24.
 auditorye, *n.* auditory, pupils, hear-
 ers 65/18.
 aungellis, *np.* angels 1/6.
 autentik, *adj.* authentic 109/24.
 aysement, *n.* advisement 76/8.
 a-vised, *adj.* advised 49/35.
 a-vow, *n.* vow 20/37.
 avowe, *v. t. inf.* 78/16.
 avowid, *v. t.* 3 *pl. p.* dedicated 21/4.
 awbe, *n.* alb 125/30.
 axid, *pp.* asked 83/32.

B

bagg, *n.* bag 30/10.
 bakkes, *np.* backs, 65/29.
 balled, *adj.* bald 106/17.
 baptem, *n.* baptism 8/15, 24/17.
 baptisterie, *n.* baptistery 25/31.
 bar, *adj.* bare 48/27.
 barbar, *adj.* barbarian, foreign, 3/25.
 barres, *np.* bars 28/21.
 batayle, *n.* battle 8/20, 63/16.
 be, *conj.* but, 40/31.
 be, *prep.* by 4/19, 19/18.
 be, *v. i.* 2 *pl. pres.* be 38/26; ar, ar̄,
 be, *v. i.* 3 *pl. pres.* are 2/10, 14/9,
 23/7, 28/34; beth, *v. i.* 2 *pl. imper.*
 be 16/3, 52/10; was, wast, wat,
v. i. 3 *s. p.* was 19/19, 101/7,
 103/28; be, ben, *pp.* been 7/8,
 15/16, 20/6, 27/4.
 Beamoundis, *np.* Beaumonts 63/8.

bedred, *adj.* bedridden 79/19, 128/32.
 be-forn, *prep.* before 132/36.
 beginne, be-gynne, *v. t. inf.* begin
 1/23, 20/30; begynnyth *v. t.* 3 *s.*
pres. 5/11; be-gunne, *v. t.* 3 *pl. p.*
 12/15.
 be-had, *v. i.* 3 *s. p.* behaved 68/19.
 be-hest, *v. t. inf.* promise 85/16; be-
 hestyng, *pres. p.* 95/34.
 beleue, *n.* belief 10/30.
 bellis, *np.* bells 132/14.
 benyngly, *adv.* benignly 64/12.
 ber̄, *v. t. inf.* bear 39/8; berith, *v. t.*
 3 *s. pres.* 67/1; beren, *v. t.* 3 *pl.*
pres. 62/23; bare, *v. t.* 3 *s. p.*
 bore 72/30, 84/29; bare, *v. t.*
 3 *s. p.* 7/2; bōr, bore, *pp.* born
 3/2, 20/1, 26/12; bōr̄, *pp.* borne
 67/8.
 ber̄-baytingis, *no.* bear-baitings
 65/22.
 berke, *v. i. inf.* bark 24/22; berk,
v. i. 3 *pl. pres.* 52/26.
 beryng, *n.* bearing, behaviour 66/6.
 besekyng, *pres. p.* beseeching 108/31.
 besi, bisi, *adj.* busy 6/23, 10/8.
 besily, bisily, *adv.* busily 21/19,
 24/16.
 besinesse, bisinesse, *n.* business
 13/28, 19/5.
 bete, *pp.* beaten 7/27.
 bettir, *adj.* better 1/20.
 be-twix, *prep.* between 6/6.
 beute, *n.* beauty 83/19.
 Beuyrle, *n.* Beverley 100/5.
 bittirnesse, *n.* bitterness 25/2.
 blak, *adj.* black 28/21.
 blasphemis, *np.* blasphemies 56/19.
 blisse, *v. t. inf.* bless 73/1; blessed,
v. t. 3 *s. p.* 75/3.
 blodis, *np.* bloods 63/11.
 blow, *pp.* blown 31/14.
 bodely, *adj.* bodily 5/1.
 bok, book, *n.* 5/2, 20/6, 8, 23/24;
 booke, bokes, bokis, bokys, *np.*
 2/34, 3/31, 20/4, 53/33.
 bolstering, *n.* bolstering (of bed)
 71/20.
 bon, boon, *n.* bone 125/6, 11.
 bond, *v. t.* 3 *s. p.* bound 33/27;
 bounde, bounden, boundyn,
 bownde, *pp.* bound 6/13, 51/2,
 100/2, 131/7.
 bord, *n.* board 20/4, 47/23.
 bordred, *pp.* bordered 91/23.
 bordures, *np.* borders 147/17.
 Borow, *n.* Peterborough, 79/28,
 142/9.

bowt, *v. t. 3 s. p.* bought 92/13.
 boystously, *adv.* boisterously 46/17.
 broke, *v. t. inf.* break 20/38; brak,
v. t. i. 3 pl. p. 120/30; broke, *pp.*
 6/16.
 brent, *v. t. 3 s. p.* burnt 21/11;
 brennyng, *pres. p.* 2/17; brenn-
 aund, brennyng, *adj.* burning,
 1/28, 100/6, 129/21.
 brest, *v. i. 3 s. p.* burst 96/31.
 bringgist, *v. t. 2 s. pres.* bringest 5/5.
 brith, *adj.* bright 16/17.
 broches, *np.* 87/18.
 bropir, *n.* brother 4/26.
 brout, *v. t. 1 s. p.* brought 37/12;
 brovt, brovt, browt, *pp.* 1/22,
 16/19, 19/25, 21/8, 28/14.
 brynk, *n.* brink, shore 14/3.
 bullis, *np.* bulls (papal) 38/7, 95/7.
 buschett, *n.* bushel 93/2.
 buschel mette, *n.* bushel measure,
 136/11.
 buschment, *n.* ambush 109/8.
 buttokes, *np.* buttocks, 120/2.
 buxum, *adj.* obedient 28/33, 103/15.
 bye, *v. t. inf.* buy 49/31.
 byled, *v. t. 3 s. p.* built 140/18.
 byleue, *n.* belief 52/19.
 biried, byried, byryed, *pp.* buried
 16/25, 32/25.
 byryng, byryng, *n.* burying 32/28,
 79/23.
 Byzance, *n.* Byzantium 3/19.

C

cacoh, *v. t. inf.* catch 5/28.
 Cam, *n.* Ham 3/9.
 cam, *see* cum.
 can, *v. t. 1 s. pres.* know 105/19;
 coude, *v. t. 3 s. p.* 39/10; coude,
v. i. 1 s. p. could 1/26; cowde,
v. i. 3 s. p. 80/12.
 cap, *n.* capitulum, chapter 3/3.
 capitle, capitule, *n.* chapter 1/2,
 26/3.
 capitoff, *n.* the Capitol at Rome
 56/18.
 carde, *v. i. 3 pl. pres.* card 55/18.
 caryage, *n.* carriage, journey 76/12.
 cast, *v. t. 3 s. p.* purposed 15/23,
 25/26.
 cathologe, *n.* catalogue 80/1.
 cathecume, *n.* catechumen 9/1.
 caue, *n.* cave 20/25.
 cautel, cautele, *n.* precaution 50/18,
 140/23.
 cedr, *n.* cedar 50/22.

celere, *n.* cellarer 99/14.
 celles, *np.* cells 67/13.
 cenobites, *np.* 38/10.
 cese, *v. i. inf.* cease 23/11.
 cessacion, *n.* 23/13.
 chalange, *n.* challenge 51/4
 chamel skynnys, *np.* camel skins
 38/30.
 chanones, *np.* canons, 5/15.
 chapetir, *n.* chapter 113/31.
 charite, *n.* charity 1/29.
 chartor, chartour, *n.* charter 141/7,
 16.
 chast, *adj.* chaste 88/14.
 chateryng, *adj.* chattering 6/20.
 chaundelet, *n.* chandelier 93/3.
 chekis, *np.* cheeks 21/21.
 cher, chere, *n.* cheer, 10/13, 10/14.
 chere, *v. t. inf.* cheer, entertain 44/27.
 cherch, church, kirk, *n.* church 19/17,
 19, 94/16; cherchis, *np.* 67/33.
 chese, *v. t. inf.* choose 17/9, 39/16;
 chase, *v. t. 3 s. p.* 70/31; chase,
v. t. 3 pl. p. 39/17; chose, *pp.*
 chosen 19/29.
 chesibile, chesible, *n.* chasuble 116/7,
 124/8.
 childhold, *n.* childhood 4/21.
 childyr, childyrn, *n.* children 4/23,
 7/15.
 chois, *n.* choice 30/2.
 cite, cyte, *n.* city 2/30, 20/26, 31/15;
 cite, *n.* city, people 25/32; cytees,
np. 87/22.
 citeceynes, *np.* citizens 41/25.
 clad, *pp.* 55/19.
 claf, *v. i. 3 s. p.* cleft 120/16.
 clamour, *n.* 64/18.
 Clareualle, *n.* Clairvaux 91/17.
 clatering, *adj.* 85/5.
 clause, *n.* cloister 83/28.
 clenness, *n.* cleanliness 7/24.
 clepe, *v. t. 1 pl. pres.* call 38/6; clepe,
v. t. 2 pl. pres. 20/9; clepith, *v. t.*
 3 s. *pres.* 23/30, 38/7; clepe, *v. t.*
 3 pl. *pres.* 4/27; clepid, *v. t. 3 s. p.*
 1/3; cleped, *v. t. 3 pl. p.* 12/9;
 clepyng, *pres. p.* calling 33/20;
 cleped, *pp.* called 3/7.
 clepyng, *n.* calling 75/8.
 clerkis, *np.* clerks, monks 36/20.
 clopis, *np.* clothes 10/12.
 cloystirer, *n.* cloisterer 66/8.
 clyme, *v. t. inf.* climb 97/15.
 coeterne, *adj.* coeternal 31/25.
 cold, *n.* coldness 45/15.
 collectes, *np.* collects 80/4.
 college, *n.* brotherhood 29/18.

collocucion, *n.* conversation 140/6.
 comendatyf, *adj.* commendatory 108/31.
 comminaciones, *np.* commination 66/5.
 comoun, *v. t. inf.* commune 11/4; comound, *pp.* 13/1.
 compendiously, *adv.* 117/23.
 complacens, *n.* 84/8.
 compleynt, *n.* complaint 6/29.
 compowned, compownyd, *pp.* compounded 2/27, 2/28.
 comprehendid, *pp.* comprehended, contained 38/33.
 compromise, *n.* promise 58/5.
 compunct, *adj.* constrained 20/28.
 comyng, *n.* coming 19/30.
 conceytes, *np.* conceits, ideas 33/34.
 conclaue, *n.* 83/11.
 condicioñ, *n.* behaviour, demeanour 5/26.
 conformite, *n.* 70/32.
 confundid, *pp.* confounded 136/31.
 congrue, *adj.* congruous 77/16.
 coniected, *v. t. 3 s. p.* conjectured 99/21.
 consciens, *n.* conscience 9/8.
 consent, *n.* accompaniment (of tunes to words) 27/14.
 conservacion, *n.* conservation 69/4.
 constrewyng, *n.* construing, grammar 8/17.
 constrictioñ, *n.* constriction 100/34.
 conuentual, *adj.* 67/33.
 conuercion, *n.* conversion 21/1.
 conuerse, *n.* convert 129/30.
 conuicte, *v. t. 3 s. p.* convicted 41/21.
 conyng, *n.* cunning 26/16.
 coost, *n.* side, part 102/28.
 cophre, *n.* coffer 135/10.
 corage, *n.* courage, disposition 63/32.
 corteynes, *np.* curtains 112/33.
 cosyñ, *n.* kinsman 5/13; cosyñes, *np.* 5/7.
 cote, *n.* coat 70/25.
 couetyse, *n.* covetousness 36/3.
 counceif, *v. t. inf.* counsel 50/30.
 coynoures, *np.* coiners 17/29; coynouris, *np. gen.* coiners' 17/32.
 craft, *n.* ability 125/12.
 craked, *v. i. 3 pl. p.* cracked 120/32.
 crap, *v. i. 3 s. p.* crept 120/1.
 credens, *n.* credence 78/2.
 crien, *v. i. inf.* cry 138/32.
 cristen, *adj.* Christian 2/18, 5/9, 29/13.
 cristendam, cristendham, *n.* Christianity 20/12, 29/4.

croked, *adj.* crooked 70/28.
 crokednes, *n.* crookedness 130/33.
 crowet, *n.* cruet, phial 132/25.
 cubiculeres, *np.* cubiculars 97/3.
 cubyte, *n.* elbow 130/3.
 cum, *v. i. inf.* come 12/19; comth, *v. i. 3 s. pres.* 5/19, 17/30, 42/7, 56/32; cam, *v. i. 3 s. p.* came 3/26, 13/36, 20/2; cam, *v. i. 3 pl. p.* 3/7; comand, *pres. p.* 63/30, 124/6.
 cumpany, *n.* 24/10.
 cunnyng, *n.* ability 13/3.
 cunt, cuntre, *n.* country 3/2, 12/4, 23/18.
 cuntre-man, *n.* countryman 20/10.
 cure, *n.* care, charge 43/18, 89/16.
 cured, *pp.* covered 17/32, 96/27.
 curs, *v. t. inf.* curse 51/1.
 curyng, *n.* 74/25.
 customably, *adv.* by custom, usually 4/29, 41/11.
 cyssyng, *n.* kissing 79/7.
 Cystewys, *np.* Cistercians 89/13.

D

dalianns, *n.* daliance 16/6.
 dar, *v. t. 1 s. pres.* dare 1/9; durst, *v. t. 3 s. p.* dared 13/4.
 dauns, *n.* dance 77/30.
 debate, *n.* strife 6/19.
 debylite, *n.* debility 128/29.
 deces, *n.* decease 79/26.
 deceyued, *v. 3 s. p.* 13/31.
 dedis, *np.* deeds 5/27.
 dedly, *adj.* mortal, subject to death 25/28.
 defautes, *np.* defaults 7/25, 75/26.
 defenden, *v. t. 3 pl. pres.* forbid 92/20.
 defouled, *pp.* defiled 36/7.
 defraude, *v. t. inf.* 79/15.
 del, *n.* part 70/19.
 delectably, *adv.* delectably 27/14.
 delectable, *adj.* 23/23.
 delectacionis, *np.* delectations, delights 19/9.
 delicosises, *np.* delicacies 70/15.
 delices, *np.* delights 96/4.
 delite, *n.* delight 15/6.
 delt, *v. t. 3 s. p.* dealt 65/17.
 deme, *v. t. 3 pl. pres.* judge 41/17.
 denouns, *v. t. inf.* announce 48/6.
 departed, *pp.* divided 3/3.
 dere, *adj.* dear 26/31.
 deregacion, *n.* derogation 107/30.

desolat, *adj.* 23/10.
 despect, *adj.* despised 4/9.
 determinyn, *v. t. inf.* determine, settle 58/3.
 detour̄, dettour̄, *n.* debtor 1/3, 1/11.
 dettis, *np.* debts 1/12.
 deuele, *n.* devil 7/9, 56/30.
 deuocyoñ, *n.* devotion 24/26.
 deute, *n.* duty 33/26.
 dew, *adj.* due 6/13, 103/3.
 dewid, *pp.* dewed 24/23.
 deye, *v. i. inf.* die 4/18, 27/27.
 deyid, *v. i. 1 s. p. and 3 s. p.* died 5/4, 32/14, 35/17.
 deynte, *n.* esteem 12/13, 13/6.
 deynte, *n.* regard 107/19.
 dialogue, *n.* dialogue 26/27.
 diffuocion̄, *n.* conclusion 24/12.
 diffusely, *adv.* 61/11.
 dignyte, *n.* dignity 61/4.
 dilacion̄, *n.* 86/23.
 diosise, *n.* diocese 43/27.
 dirkly, *adv.* darkly 57/14.
 dirknes, *n.* darkness 77/20.
 disceptacion̄, *n.* disceptation, debate 42/6.
 discerne, *v. t. inf.* 7/12.
 disciplens, *np.* disciplines 9/24.
 disport, *n.* 20/22.
 dissentyrrie, *n.* dysentery 128/25.
 disseyued, *v. t. 3 s. p.* deceived 13/23.
 dissolue, *v. t. inf.* solve 54/10.
 dissoluer, *n.* solver 54/9.
 distraut, *adj.* distraught 131/13.
 dite, *v. t. inf.* dight, prepare 70/16;
 dite, *pp.* 69/25.
 diurne, *adj.* diurnal 71/16.
 do, *v. t. inf.* do 6/13; ded, dyde, *v. t. 3 s. p.* 7/17, 27/23, 66/16;
 dede, *v. t. 3 pl. p.* 6/17; do, don, doo, *pp.* 4/16, 7/13, 33/25, 34/17, 67/17; doyng, *n.* doing 74/23.
 dobiled, doblid, *pp.* doubled 87/15, 17.
 dobyl, *adj.* double 67/4.
 doctour̄, *n.* doctor 1/18, 7/17; doctouris, *np.* 2/10.
 dom, *n.* doom, judgment 33/24, 89/7; dome-place, *n.* doom-place, judgment-place 18/1.
 doŕ, *n.* door 31/33.
 dormytori, *n.* 69/26.
 dortour̄, *n.* dortor, dormitory 97/12.
 Dotaim, *n.* Dothan 109/13.
 douter, *n.* daughter 6/24, 31/1;
 douteres, *np.* 132/21.

dowte, *n.* doubt 19/6; doutes, *np.* 13/1.
 dramme, *n.* dram, drachina 82/4.
 dred, *v. t. 3 s. p.* dreaded 34/12, 57/30.
 dred, *n.* dread 16/1, 81/16.
 drenchid, *pp.* drowned 21/17.
 dronk, *v. t. 3 pl. p.* drank 16/33;
 drinkyn, *pp.* drunk 132/27;
 drynkyngeis, *np.* drinkings 65/21.
 dropesie, *n.* dropsy 79/19.
 drow, *v. i. 1 s. p.* drew 29/24; drow, drawe, *v. t. 3 s. p.* 86/18, 130/32;
 drawe, *pp.* drawn, withdrawn 60/19.
 dul, *adj.* dull (wit) 35/9.
 dwelt, *v. i. 3 pl. p.* 21/2.
 dysmittid, *pp.* dismissed (*Latin:* dismittere), 23/15.
 dyuers, *adj.* divers 12/3, 20/15.
 dyuulge, *v. t. inf.* divulge 107/21.
 dyuynes, *np.* divines 56/3.
 dyuynite, *n.* divinity 40/17.

E

ech, *pron.* each 1/8, 65/16.
 edifle, *v. t. inf.* 29/33.
 edifyng, *n.* edifying 37/23.
 eft-sones, *adv.* eftsoons, soon afterwards 115/24.
 eke, *adv.* also 1/21.
 eld, elde, *adj.* old 4/3, 6/22, 70/27.
 ellis, *adv.* else 6/29.
 elmes, elmesse, *n.* alms 14/13, 69/33.
 elmesse-houses, *np.* alms - houses 67/29.
 elmesse - 3euynge, *n.* almsgiving 82/15.
 embrowded, *pp.* embroidered 111/24.
 emolliment, *n.* emolument 60/20.
 emperesse, *n.* 27/17.
 emperouŕ, *n.* emperor 20/21.
 encenseris, *np.* censers 62/6.
 encreser, *n.* increaser 2/33.
 endewid, *v. t. 3 s. p.* endowed 41/13;
 endewid, endewyd, *pp.* endowed 1/9, 65/19.
 endewred, *pp.* endured 49/16.
 endyted, *pp.* indicted 93/26.
 endytyng, *n.* inditing 12/16.
 enforsyng, *pres. p.* enforcing 53/18.
 ensauple, *n.* example 41/5.
 onspired, *v. t. 3 s. p.* inspired 19/20.
 entent, *n.* intention 20/38.

entent, *n.* understanding 4/4.
 enteř, *adj.* entire 95/26.
 entř, *n.* entry 55/29.
 epistil, *n.* epistle 2/11; epistoles, *np.* 20/9, 57/2.
 equyte, *n.* equity 136/13.
 er, *adv.* ere 68/4.
 erdly, *adj.* earthly 32/7, 81/6.
 eres, *np.* ears 14/4, 28/6.
 ergo, *adv.* 19/18.
 errouris, *np.* errors 19/6, 25/15.
 eryng, *n.* hearing 67/14.
 est, *adj.* east 3/9.
 estern, *adj.* easter 28/29.
 esy, *adj.* easy 1/13.
 ete, *v. t. 3 s. pl. pres.* eat 47/15; etc, *v. t. 3 s. p. ate* 47/11.
 ethimilogie, ethimologie, *n.* etymology 2/1, 2/26.
 epir, *conj.* either 112/34.
 euel a-vised, *adj.* ill-advised 5/31.
 euyr, *adv.* ever 1/6.
 euyr-lestyn, *adj.* everlasting 32/4.
 ex, exe, *n.* axe 17/31, 18/3.
 excedid, *v. i. 3 s. p.* exceeded; became wrathful 5/29.
 excellens, *n.* excellence 1/28.
 excusaciones, *np.* excuses 90/18.
 exemplary, *n.* 61/23.
 exequies, exequiis, *np.* exequies 33/4, 78/23.
 exhortacion, *n.* 19/8.
 exorted, *v. t. 3 s. p.* exhorted 67/27.
 experiens, *n.* 26/17.
 experiment, *n.* declaration, proof 73/28.
 expounne, *v. t. inf.* expound 85/31.
 eyer, *n.* heir 63/3.
 ey-ledes, *np.* eyelids 133/29.
 eyne, *np.* eyes 21/22.
 eyr, *n.* air 9/30, 53/6.
 eyty, *n.* eighty 77/25.

F

fader, faderě, fadir, *n.* father 1/6, 3/5, 4/17, 5/20; fader, fadir, faderes, *n. gen.* father's 7/10, 63/11, 84/4.
 faderles, *adj.* fatherless 66/29.
 faderly, *adv.* fatherly 29/30.
 falle, *pp.* fallen 8/25.
 fals, *adj.* 19/9.
 fantastical, *adj.* 9/29.
 fas, *n.* face 145/12.
 fast, *prep.* near 17/5.
 fayr, *adj.* fair 13/5.
 fayř-spoke, *adj.* fair-spoken 12/33.

feble, *n.* feeble (people) 66/30.
 Februarij, *n.* 77/24.
 fecch, *v. t. inf.* fetch 20/26.
 fedyng, *n.* feeding 24/7.
 feer, *n.* fear 16/1.
 feest, fest, feste, *n.* feast 1/22, 2/11, 4/30, 5/8.
 feith, *n.* faith 19/23.
 felauchip, felawschip, *n.* fellowship 8/25, 12/29, 26/29.
 felawes, felawis, *np.* fellows 2/22, 20/18.
 feld, *n.* field 23/18; feldes, feldis, *np.* 31/3, 101/5.
 fennys, *np.* fens 94/2.
 fer, ferě, *adv.* far 18/26, 28/34, 38/13; fer, *adv.* far (dissimilar) 4/6; ferě, *adj.* far 21/27.
 fer, *n.* fear 42/26.
 ferě, fere, *n.* comradeship 30/30, 31/28.
 ferd, *v. i. 3 s. p.* fared (?) 41/3.
 ferforth, *adv.* farforth 55/21.
 ferme, *adj.* firm 43/6.
 feruent, *adj.* 80/9.
 feurers, fevyruus, *np.* fevers 59/17, 79/19.
 feyne, *v. t. inf.* pretend 94/12; feyned, *v. t. 3 s. p.* 13/24.
 feynt, *adj.* faint 94/19.
 frerě, *n.* frere, 62/3.
 figge-tre, *n.* fig-tree 21/32.
 flt, *v. t. 3 s. p.* filled 14/4, 97/22; flt, *pp.* filled 100/10.
 fistula, *n.* 100/13.
 flayn, *pp.* flayed 118/29.
 fle, *v. t. inf.* flee 70/33; fle, *v. t. 3 pl. pres.* 38/27.
 fleschly, *adj.* carnal 24/7.
 flete, *v. i. inf.* fleet, pass 33/24.
 flourě, *n.* flower 129/10; flouris, *np.* 62/24.
 fluctuacioně, *n.* 16/20.
 folowand, *adj.* following 121/30, 122/30, &c.
 folowyn, *v. i. 3 pl. pres.* follow 138/3.
 fond, fonde, *v. t. 3 s. and pl. p.* found 9/18, 20/3, 26; found, founde, founden, *pp.* 4/15, 28/31, 30/11.
 forboden, forbodyn, *pp.* forbidden 47/24, 94/10.
 fore, *conj.* for 4/28.
 for-gete, forgetyn, *pp.* 32/7, 27.
 forgif, *v. t. 2 s. imper.* 33/22; for-
 zoue, *pp.* 52/15.
 forhed, *n.* forehead 21/21.
 form-faderes, *np.* forefathers 92/16.

fornays, *n.* furnace 95/18.
 forsaid, *adj.* 24/6.
 forsok, *v. t.* 3 *s. p.* forsook 27/4; forsok, *v. t.* 3 *pl. p.* 45/27; forsakyn, *pp.* 28/33.
 foundour, *n.* founder 29/4.
 fourt, *adj.* fourth 77/23.
 fre, *adj.* free 5/25, 23/4.
 fre-hertet, *adj.* free-hearted 36/34.
 fremanly, *adj.* free, composed of freemen, 63/20.
 frenesie, *n.* frenzy 131/2.
 fretyng, *n.* fretting 133/8.
 freyte, *n.* freight 104/4.
 fro, *prep.* from 21/8.
 frustrate, *v. t. inf.* frustrate 61/18.
 frutes, *np.* fruits 2/16.
 fulfillid, *pp.* replete 27/5; fulfilt, *pp.* fulfilled 16/12.
 furris, *np.* furs 38/28.
 fynde, *v. t. inf.* find 30/10.
 fyred, *pp.* fired 1/29.
 fytyng, *v. t. inf.* fight 51/4.

G

gadered, *v. t.* 3 *s. p.* gathered 21/29;
 gadered, *pp.* gathered 14/19, 21/10.
 gaderer, *n.* gatherer 90/8.
 gaf, gone, *see* zeue.
 Galile, *n.* Galilee 3/14.
 gardeyn, *n.* garden 21/24.
 garmentis, *np.* 47/2.
 gat, *v. t.* 3 *s. p.* got 11/29, 41/8;
 goten, *pp.* got 41/3.
 gayler, *n.* jailor 84/28.
 geaunt, *n.* giant 53/17.
 gelosie, *n.* jealousy 42/27.
 gemetrie, *n.* geometry 11/32.
 gendres, *np.* genders, kinds 29/22.
 gentill, *adj.* gentle 1/15.
 gessid, *pp.* guessed 57/4.
 gest, *n.* guest 66/29; gestis, *np.* 44/29.
 giltly, *adj.* guilty 33/19.
 girdil, *n.* girdle 28/21; girdilis, *np.* 38/29.
 girdyn, *v. t.* 3 *pl. pres.* gird 146/28;
 girt, *pp.* 28/20.
 glade, *v. t. inf.* make glad, gladden 70/3.
 glorius, *adj.* glorious 2/8.
 gnach, *v. t. inf.* gnash 132/28; gnacching, *pres. p.* gnashing 131/4.
 go, goo, *v. i. inf.* 13/13, 13/25; go, *v. i.* 2 *s. imper.* 11/19; go, *v. i.* 1 *pl. imper.* 19/21; go, i-goo, *pp.* gone 16/7, 21/12, 77/20.

god, *adj.* good 29/27.
 god, godis, *np.* goods 34/20, 37/23.
 goost, *n.* ghost 12/28.
 goostly, *adj.* spiritual 24/7.
 Gothi, *np.* Goths 58/18.
 gouernauns, *n.* governance, control, 5/27.
 govte, *n.* gout 128/25.
 gramer, *n.* grammar 2/2, 30/9.
 greces, *np.* steps 97/14.
 gret, grete, *adj.* great 1/1, 2/32, 4/30; gretter, *adj. comp.* 8/18.
 gretly, *adv.* greatly, 6/31, 12/33.
 greuans, *n.* grievance, injury 8/14.
 greue, *v. t.* 3 *pl. pres.* grieve, hurt 7/16; greued, *v. t.* 3 *s. p.* grieved, pained 7/1.
 greuous, *adj.* grievous 14/8, 25/4.
 griffid, *pp.* grafted 68/30.
 groped, *v. t.* 3 *s. p.* touched, took hold 126/10.
 grounded, *pp.* founded 117/9;
 grounded, *pp.* learned, versed 12/33.
 groundes, *np.* foundation 56/7.
 growen, *pp.* grown 68/22.
 grucch, *v. i. inf.* grudge, murmur 50/10; grucch, *v. t.* 2 *s. imper.* 20/31; grucch, *v. i.* 2 *pl. pres.* 28/28; grucch, *v. i.* 2 *pl. imper.* 49/19; grucchid, *v. i.* 3 *pl. p.* 40/31; grucching, *pres. p.* murmuring, rebelling 15/8.
 grucching, *adj.* grudging, complaining, 41/1.
 gruf, *adv.* prone, face downwards 124/12.
 guttys, *np.* guts, intestines 128/26.

H

ha, a, *v. t. inf.* have 8/5, 57/17, 68/5, 69/6, 84/22, &c.; haue, *v. t.* 2 *pl. pres.* 18/18; hatz, *v. t.* 3 *s. pres.* hath 4/3, 19/28, 113/7; ha, had, *v. t.* 3 *s. p.* 19/2, 145/8.
 hald, *v. t. inf.* hold 17/10; held, *v. t.* 3 *pl. p.* 74/13; hald, halden, hold, holden, *pp.* held 44/28, 63/29, 89/14, 113/9, 128/9.
 halidayes, *np.* holidays 28/29.
 halowid, *pp.* hallowed 25/31.
 halsyng, *n.* embracing 83/8; hal-syngis, *np.* embraces 83/14.
 hambyr, *n.* hammer 52/10.
 hand, *n.* handwriting 4/3.
 hard-hertid, *adj.* hard-hearted 54/20.

hast, *v. t. inf.* haste 16/17; **hasted**,
v. t. 3 pl. p. 20/35.
hattest, *adj. sup.* hottest 2/16.
hatyd, *v. t. 3 s. p.* hated 47/19.
hayir, **her**, *n.* hair 48/27, 70/31;
herys, *np.* hairs 47/7.
he, **it**, *pron.* it 19/33, 56/33; **his**,
hise, *poss. pron.* his, its 5/19, 28/3,
 36/15.
hed, **heed**, *n.* head 15/7, 25/4.
hed, *n.* heed, 18/6, 55/16.
heith, *n.* height 81/3, 56/32.
hele, *n.* health 127/27.
Helise, *n.* Elisha 102/9.
Hely, *n.* Elijah 38/30.
hem, *pron.* them 1/10, &c.
hemmys, *np.* hems, borders 107/25.
hepes, *n. p.* heaps 21/29.
her, **herys**, *see* hayir.
heȝ, **here**, *v. t. inf.* hear 14/14, 15;
heȝ, **here**, *v. t. 2 s. imper.* 33/19, 21;
herd, *v. t. 3 pl. p.* 4/14; **herand**,
pres. p. 76/28.
heȝ, *adv.* here 5/5.
her, **heȝ**, **here**, *pron.* their 1/6, 4/11,
 6/2, 9/3, 12/21, 108/12, &c.
herborowid, *pp.* harboured 34/9.
heremite, **heremyte**, *n.* hermit
 20/25; **hermytes**, *np.* 28/16.
hereres, *np.* hearers 140/11.
heres, *np.* knights 147/16.
hert, *n.* heart 1/29.
hertly, *adv.* heartily 10/6, 45/15.
heruest, *n.* harvest 23/10.
heryng, *n.* hearing 47/10.
Heseleschop, *n.* Hessleskew Grange
 103/23.
hethen, *adj.* 24/3.
heuene, *n.* heaven 1/5.
heuy, *adj.* heavy 10/14, 29/4.
howe, *v. t. inf.* hew 17/33.
heyer, *adv.* higher 66/6.
heyly, *adv.* highly 15/20, 43/14.
heyne, *v. t. inf.* exalt 68/17.
hie, *adj.* high 27/7; **hyer**, *adj. comp.*
 107/4.
him-selue, **hym-selue**, **his-selue**,
pron. himself 4/1, 54/18, 57/29.
hin, **in**, *n.* inn 13/26, 102/13.
hing, **hyng**, *v. i. 3 s. p.* hung 71/11,
 120/8.
hipped, *v. f. 3 s. p.* hopped 118/18.
hir, **hiȝ**, **hire**, *pron.* her 1/16, 4/21,
 13/28.
his, **hise**, *poss. pron.* his 5/19, 28/3,
 36/15. *See* he.
hith, *v. i. 3 s. p.* hight, was called
 4/20, 5/7, 31/9.

hoggis, *np.* hogs 9/11.
hol, **hool**, **hole**, *adj.* whole 34/11,
 14, 99/27.
hold, **holden**, *see* hald.
holed, *pp.* healed 75/4.
holpe, *pp.* helped 37/33.
holsom, *adj.* wholesome 80/9, 118/2.
hom, *n.* home 11/9, 20/3.
homward, *adv.* homeward 20/36.
hony, *n.* honey 24/22.
hoot, **hote**, *adj.* hot 2/24, 47/16.
hopped, *v. i. 3 s. p.* leapt, hopped
 16/9. *See also* hipped.
horribil, *adj.* horrible 21/6.
hors bere, *n.* horse-bier 131/20.
horsed, *pp.* set on horse 126/22.
hose, *n.* hose 118/30; **hosen**, **hosyn**,
np. hose 45/17, 74/29.
hositt, *n.* housel 76/6.
Hostie, *n.* Ostia 31/31.
hothous, *n.* 4/27.
housyng, *n.* housing 17/29.
humores, *np.* humours 134/23.
huscher, *n.* usher 30/8.
hydyn, *v. t. inf.* hide 140/30.

I

I, *pron.* 89/14.
Iaphet, *n.* Japhet 3/8.
idus, *n.* ides 142/5.
iff, *conj.* if 6/8.
Ihesu, *n.* Jesus 1/5.
impetuosnesse, *n.* 103/21.
implicat, *pp.* implicated 50/7.
importably, *adv.* insupportably 66/10.
impreuded, *v. t. 3 s. p.* imprinted
 11/21.
in, **hin**, *n.* inn 13/26, 102/13.
inclinacion, *n.* inclination (of the
 sun) 20/35; **inclynacion**, *n.* 3/28.
inexpert, *adj.* 85/15.
infancia, *n.* infancy 7/3.
infect, *pp.* infected 27/17.
inflawmed, *v. t. 3 s. p.* inflamed
 54/19.
I-now, *adv.* enough 35/13.
inqwired, *v. t. 3 s. p.* inquired 19/14.
inqwyt, *v. t. inf.* disturb 126/5.
insolens, *np.* insolent deeds 9/6.
instauns, *n.* instance 1/16.
interfered, *pp.* interposed 96/11.
interogaciones, *np.* 26/28.
interrupt, *pp.* interrupted 57/26.
intituled, *pp.* entitled 12/10.
intollerably, *adv.* intolerably
 14/4.
inueccioncs, *np.* invectives, inveigh-
 ings 13/3.

inuent, *adj.* literary, artistically composed (?) 14/25.
 inuisibil, *adj.* invisible 35/6.
 iocunde, *adj.* jocund 12/32.
 iocundnesse, *n.* jocundity 46/16.
 Ion, *n.* St. John Baptist 38/30.
 iornay, *n.* journey 16/5, 98/5.
 ioye, *n.* joy 23/7.
 ioyend, *v. t.* 3 *pl. p.* joined 108/18.
 iR, *ire, n.* ire, anger 5/24, 30.
 irous, *adj.* subject to ire 6/7.
 issewe, *n.* issue 63/8.
 it, *pron.* it, 65/16. *See also ho.*
 Italle, *n.* Italy 8/21.
 iteration, *n.* 19/19.
 Iubiter, *n.* Jupiter 56/12.
 Iude, *n.* Judea 3/14.
 iuge, *n.* judge 66/4.
 iunctur, *n.* juncture 87/18.
 iurates, *np.* sworn men 111/7.

K

kalende, *n.* calend 60/12.
 kandel, *n.* candle 123/28.
 kechyn, *kychyn, n.* kitchen 47/30, 123/12.
 kende, *n.* kind 82/8.
 kindly, *adv.* kindly, naturally 97/11.
 kepand, *pres. p.* keeping 30/22.
 keper, *n.* keeper 16/26.
 kerchy, *n.* kerchief 91/22.
 kirk, *see* Cherch.
 kit, *v. t. inf.* cut 123/20.
 knockyng, *pres. p.* knocking 52/11.
 knowest, *knowist, v. t. 2 s. pres.* 18/19, 33/13; *knowe, v. t. 2 s. imper.* 19/15; *knew, v. t. 3 s. p.* 18/8; *knew, v. t. 3 pl. p.* 68/28; *know, knowyn, pp.* 14/29, 87/26; *a-knowe, I-knowe, pp.* made known 47/5, 50/23. *See a-knowe*
 knowlech, *n.* knowledge 3/31, 52/3;
 knowlech, *n.* knowledge, acquaintance 6/1.
 knyt, *pp.* knit 81/15.
 knyte, *n.* knight 62/33; *knytys, n. gen.* 121/13; *knytys, np.* 38/29.
 kyndeled, *v. t. 3 pl. p.* kindled 24/19.
 kynred, *kynrod, n.* kindred 4/8, 36/9, 68/25.
 kyrnel, *n.* kernel 85/11.

L

labourand, *pres. p.* labouring 50/5.
 laboureres, *np.* laborers 4/10.

lak, *v. t. 3 pl. pres.* lack 7/12; *lak-
 kyn, v. t. 2 pl. pres.* 46/22; *lakkid, pp.* 69/16.
 lamentable, *adj.* 22/1.
 Lammesse, *n.* Lammas 121/17.
 languot, *n.* 67/31.
 laschid, *pp.* lashed 8/4.
 Latyn, *n.* Latin 1/17.
 laudes, *n.* lauds, the prayers following matins 71/23.
 laumpe, *n.* lamp 82/24.
 lay, *see* ly.
 leccherie, *leccherye, n.* lechery 7/25, 95/3.
 lech, *leche, n.* leech, doctor 34/11, 60/10.
 lede, *v. t. inf.* lead 29/15; *led, v. t. 1 s. p.* 30/2; *ledde, pp.* led 2/35.
 lederes, *np.* leaders 50/23.
 ledir, *n.* leather 38/22.
 leed, *n.* lead 17/32.
 lefte, *v. t. inf.* lift 48/33; *lyft, v. t. 3 pl. p.* 32/6; *lift, lyfte, pp.* 108/28, 116/8.
 lefully, *adv.* lawfully 67/21.
 legge, *n.* leg 126/20.
 lendes, *np.* loins 38/31, 120/2.
 lened, *v. i. 3 s. p.* leant 122/20;
 lenyng, *pres. p.* leaning 32/2.
 lenger, *adj. comp.* longer 51/16.
 Lenton, *n.* Lent 70/13.
 leones, *n. gen.* lion's 85/23.
 leprosite, *n.* leprosy 133/27.
 lerned, *pp.* taught 29/4.
 lernyng, *n.* learning 4/14.
 lese, *v. t. inf.* lose 51/10.
 lesingis, *np.* lies 33/16.
 lest, *v. i. inf.* last 93/9.
 lestith, *v. i. 3 s. pres.* 7/22; *lestid, v. i. 3 s. p.* lasted 42/6.
 lest, *adj.* least 61/3.
 lette, *v. t. inf.* prevent, obstruct 88/15; *lete, v. t. 3 s. p.* let, allowed 101/22; *lettid, lettyd, pp.* hindered 13/15, 45/15.
 lettered, *letteryd, pp.* lettered, learned 5/9, 40/26, 67/15.
 letteris, *np.* letters 3/27.
 letting, *n.* stop, cessation 11/10.
 lettirur, *n.* learning 1/9.
 letuse, *n.* lettuce 47/12.
 leue, *lyue, v. i. inf.* live 4/12, 20/33;
 leued, *lyued, v. i. 3 s. p.* lived 26/29, 98/2; *leued, v. i. 3 pl. p.* lived 6/17, 34/20; *leuand, liuand, lyuand, lyuyng, pres. p.* living 19/27, 28, 54/9, 130/11, 137/10.

leue, *n.* leave 45/31.
 leue, *v. t. inf.* leave 23/8.
 leuer, *adv.* liefer 73/4.
 lewid, *adj.* lewd, unlearned 40/7.
 ley, *v. t. 2 pl. imper.* lay 1 32/23.
 leyser, *n.* leisure 12/1, 21/31.
 lich, *adv.* like 2/12, 28/20.
 licorous, *adj.* voluptuous, gluttonous 47/30.
 lif, lyue, *n.* life 1/17, 20/32, 62/33; lyues, *np.* 71/24.
 lift, *see* leftte.
 likly, *adv.* likely 13/24.
 likne, *v. t. inf.* liken 145/heading; likned, *pp.* likened 2/10.
 liknesse, *n.* likeness 19/12.
 likouf, *n.* liquor 125/11.
 lippis, *np.* lips 33/15.
 list, *v. i. 2 s. pres.* listest 28/30; list, *v. i. 3 s. p.* listed 66/5.
 lith, *adj.* light, easy 27/28.
 lith, *n.* light 9/25.
 lithnesse, *n.* lightness 119/19.
 litigious, *adj.* 17/25.
 litil, *adv.* little 8/23.
 litil, *n.* little (time) 32/29.
 litly, *adv.* lightly 47/14.
 liuand. *See* leue.
 loggid, *pp.* lodged 89/19.
 loke, *v. t. inf.* look 7/15, 17/34, 47/30; loke, *v. i. 2 pl. imper.* 38/25; lokid, *v. i. 3 s. p.* looked 32/21.
 lond, *n.* land 16/5, 41/6.
 londyd, *pp.* landed 104/10.
 longth, *v. i. 3 s. pres.* belonged 1/4; longid, *v. i. 3 pl. p.* belonged 34/19; longing, *pres. p.* belonging 6/32, 20/8.
 lordchip, lordschip, *n.* lordship 2/7, 33/16.
 lordis, *n. gen.* lord's 4/15.
 losed, *pp.* loosed 33/2.
 loth, *adj.* 18/28.
 loue, *n.* love 1/28.
 low, *v. i. 3 s. p.* laughed 8/28.
 lowed, *v. t. 3 s. p.* humbled 68/17.
 loy, *see* ly.
 ly, *v. t. inf.* lie down 32/29, 71/7; liggist, *v. i. 2 s. pres.* 119/9; lith, *v. i. 3 s. pres.* 141/11; lay, loy, *v. i. 3 s. p.* 20/6, 51/15, 98/10.
 Lyban, *n.* Lebanon 50/22.
 lyft, *see* leftte.
 lylyis, *np.* lilies 55/18.
 lynand, *n.* linen 70/31, 123/32.
 lyue, lyuand, *see* leue, lif.
 lyuysch, *adj.* living 98/22.

M

magr, *prep.* maugre, malgré, in spite of, 15/7.
 makitz, *v. t. 3 s. pres.* maketh 7/13; mad, *pp.* 1/27, 20/37.
 mal, *adj.* male 26/13.
 malandrynes, *np.* highwaymen 109/8.
 malencolie, *n.* melancholy 5/25.
 Mandauris, *n.* Madaura 8/8.
 maner, *n.* manner 6/8.
 manhod, *n.* manhood 72/26.
 Manicheis, Maniches, *np.* Manichaeans 9/27, 31/11.
 mannes, *n. gen.* man's 5/4; mennys, *np. gen.* men's 66/19.
 marchaut, *n.* merchant 30/11.
 marteres, *np.* martyrs 16/24.
 masse, *n.* mass 117/14; messis, *missis, np.* 59/1.
 matrimonial, *adj.* 6/9.
 maydenes, *np.* maidens 6/26.
 maydenhed, *n.* maidenhood 21/4.
 maystires, *np.* masters, great authors 11/25.
 mech, *adj.* much 18/31.
 mede, *n.* reward 71/1.
 medeled, *pp.* mingled, mixed 47/10, 63/10.
 mediacion, *n.* 61/18.
 medycyne, *n.* 33/21.
 meked, *v. t. 3 s. p.* humbled 96/18.
 meknesse, *n.* meekness 19/8.
 mel, *n.* meal 47/20.
 membres, *np.* members (of the body) 21/22.
 mene, *adj.* mean, poor 46/33.
 mene, *n.* mean, compromise 39/29; menes, *np.* means 10/7.
 meny, *n.* company 30/28.
 merciable, *adj.* capable of mercy 18/28.
 merie, mery, myri, *adj.* merry 16/9, 13, 70/2.
 merk, *n.* mark 6/5; merkys, *np.* marks 6/1.
 merour, *n.* mirror 39/3.
 meruayle, merveile, *n.* marvel 6/10, 68/28.
 merueling, *pres. p.* marvelling 21/26; meruelyng, *pres. p.* marvelling, causing to marvel 12/4.
 messengeris, *np.* messengers 51/34.
 messis, *see* messis.
 mesurable, *adj.* measurable, moderate 46/21.
 mette, *n.* measure 136/11.

meued, *v. t.* 3 *s. p.* moved, induced 1/15; *meued*, *mevid*, *pp.* moved 34/13, 44/13, 72/30.
 mevyngis, *np.* movements 66/7.
 meynteyn, *v. t. inf.* maintain 140/15.
 meyȝ, *n.* mayor 14/23.
 misellis, *np.* lepers 67/31.
 moder, *modir*, *modyr*, *n.* mother 4/20, 5/3, 62/32; *moderis*, *n. gen.* 63/11.
 molten, *pp.* molten, melted 48/3.
 monasteriis, *np.* monasteries 64/20.
 mony, *n.* money, coin 82/6.
 moo, *adj.* more 24/11.
 moost, *adv.* most 1/15.
 moȝ, *adv.* more 1/11, 26/10.
 morer, *n.* increaser, one who increases 1/6, 2/32.
 moring, *n.* increasing 139/8.
 mornyng, *n.* mourning 79/8.
 morow, *adj.* morrow 77/22.
 morownyng, *n.* morning 71/21.
 motiues, *motyues*, *np.* motives 12/25, 13/6.
 mountes, *np.* mountains 112/14.
 munkys, *np.* monks 29/22.
 myddis, *n.* midst 37/26.
 mydwey, *n.* midway 70/31.
 myschef, *n.* trouble, harm 48/6.
 myth, *v. t.* 3 *s. p.* might 4/16; *myte*, *myth*, *v. t.* 3 *pl. p.* 21/27, 67/13.
 myte, *n.* might 116/19.

N

Nabugodonosor, *n.* Nebuchadnezzar 112/18.
 namely, *namelych*, *adv.* specially 6/20, 36/34, 61/19.
 narratyf, *n.* narrative, a form of writing 31/20.
 nase, *n.* nose 105/29.
 nawt, *nawt*, *adv.* not, naught 7/17, 9/11, 21/20.
 ne, *conj.* nor 3/25.
 negligense, *n.* negligence 66/18.
 necys, *np.* nieces 50/13.
 nedis, *adv.* needs 118/15.
 neophites, *np.* 85/20.
 neȝ, *adv.* nearly 2/7.
 neuer-pe-lasse, *neuyrpe-lasse*, *conj.* nevertheless 3/25, 39/12.
 newly, *adv.* newly 20/12.
 neuyr, *adv.* never 5/28.
 nite, *nyth*, *n.* night 10/8, 27/25, 77/19.
 nobil, *adj.* noble 42/20.

Noe, *n.* Noah, 3/5.
 non, *pron.* none 6/5.
 nonas, *np.* nones 141/33.
 norche, *v. t. inf.* nourish 102/17; *norchid*, *pp.* 4/21.
 norcher, *n.* nourisher 46/6.
 norching, *n.* nourishing 6/32.
 notwithstanding, *conj.* notwithstanding, 6/6.
 notyfyed, *pp.* 61/5.
 noueltes, *np.* novelties, 11/14; *no-ueltes*, *np.* news, new things 122/15.
 nowle, *n.* navel 106/16.
 nowt, *see* nawt.
 noyhous, *adj.* hurtful 100/33.
 Numedie, *Numedye*, *n.* Numidia 3/20.
 Nussie, *n.* ? Russia or Tussie, for Russia or Tuscany 3/15.
 ny, *adv.* nearly 20/36, 52/29; *ny*, *adv.* nigh 10/1; *ny*, *prep.* nigh 18/1.
 nyher, *adv. comp.* nigher 38/19, 44/12.

O

o, *adj.* one 6/12, 20/23.
 o, *prep.* on 55/20.
 obeyen, *v. t.* 3 *pl. pres.* 103/13.
 obliuious, *adj.* oblivious 147/15.
 off, *prep.* of 4/8, 19/30.
 offense, *n.* 33/15.
 oft-tyme, *often-tyme*, *adv.* 19/13, 14.
 omelies, *np.* homilies 57/3.
 on, *pron.* one 1/27, 19/10.
 on = of them ? 7/7.
 on-certeyn, *adj.* uncertain 23/25.
 onclennesse, *n.* uncleanness 7/25.
 on-corupte, *adj.* uncorrupted 75/21.
 on-defensed, *adj.* undefended 94/16.
 ondirstood, *v. t.* 3 *s. p.* understood 11/30.
 ongilty, *adj.* unguilty, innocent 18/13.
 onknowe, *on-knowyn*, *adj.* unknown 20/19, 68/21.
 onlerned, *adj.* unlearned 21/15, 68/1.
 on-mouled, *adj.* unmouldered 75/2.
 onresonable, *adj.* unreasonable 5/31.
 onstabilnesse, *n.* unstableness 23/23.
 onthrifty, *adj.* unthrifty 65/22.
 on-to, *prep.* onto 13/17.
 on-wetyng, *adj.* unknowing 52/23.
 on-wise, *adj.* unwise 1/3.
 ony, *adj.* any 1/21.
 onyment, *n.* ointment 93/18.
 onys, *adv.* once 60/30.
 ope, *adj.* open 84/20.
 opinyones, *np.* opinions 23/6.

opposiciōn, *n.* opposition 61/12.
 or, *adv.* ere 16/14, 141/5.
 or, *v. i. 3 pl. pres.* ought 7/7.
 orarium, *n.* border (Latin. *See note,*
 p. 157) 91/24.
 oratorie, *n.* oratory 13/29.
 ordeyn, *v. t. inf.* ordain 27/28.
 ordres, *np.* orders (religious) 34/23.
 oth, *n.* oath 51/9; othis, *np.* 51/8.
 opir, *adj.* other 1/11, 20/23.
 ouer-say, *v. t. 3 s. p.* revised 58/12.
 ouř, *poss. pron.* ours 18/20.
 ouř, *n.* hour 64/22.
 ouyr-lokid, *v. t. 3 s. p.* revised 57/10.
 ouyr-nyth, *adv.* overnight 97/5.
 ouyrsailed, *v. t. 3 pl. p.* oversailed,
 passed at sea 135/18.
 ouyrspred, *pp.* overspread 132/9.
 owt, *n.* aught 18/19.
 owt, *adv.* out 17/30, 40/7.
 Oxenford, *n.* Oxford 99/12.
 oyle, *n.* oil 82/25.

P

paciens, *n.* patience 6/17.
 paganite, *n.* paganism 145/6.
 palesye, *n.* palsy 73/17.
 paleys, *n.* palace 19/34.
 papate, *n.* papacy 142/14.
 parceyue, *v. t. inf.* perceive 127/6.
 parchemyn, *n.* parchment 60/5.
 parfit, parfite, parfith, *adj.* perfect
 29/24, 45/25, 66/14.
 parfithly, *adv.* perfectly 16/8.
 parfithnesse, *n.* perfection 29/18.
 parischones, *np.* parishioners 65/28.
 partie, partye, *n.* part 3/8, 31/4;
 parties, *np.* 2/31.
 partye, *adv.* partly 95/27.
 pase-tyme, *n.* Easter 25/30.
 passe, *np.* paces 126/8.
 passyng, *adj.* 25/22.
 patrimonie, *n.* 37/32.
 paayment, *n.* pavement 120/23.
 paynem, *adj.* pagan 4/30.
 pencifnesse, *n.* pensiveness 147/24.
 Pers, *n.* Persia, 3/13.
 perseuering, *pres. p.* persevering
 21/2.
 perseyue, *v. t. inf.* perceive 39/3.
 pertinent, *adj.* 62/29.
 pes, *n.* peace 6/15, 24/30.
 pesibily, *adv.* 37/12.
 petites, *np.* little children 64/14.
 petous, *adj.* piteous 129/21.
 petyciōn, *np.* petitions 61/17.

peyre, *n.* pair 25/9.
 peysed, *v. t. 3 s. p.* poised 53/29.
 philisophr, *n.* philosopher 19/11.
 pinsones, *np.* sort of thin shoes
 99/25.
 pipes, *np.* pipes, the trachea and gul-
 let, 127/13.
 pite, *n.* pity 125/3.
 pitte, *n.* pit 62/4.
 plat, *adv.* flat 101/17.
 playes, *np.* games 64/17.
 pleasauns, *n.* pleasure, 1/24.
 pleneř, *adj.* plenary 75/25.
 plente, *n.* plenty 37/31.
 plenteously, *adv.* plenteously 21/30.
 plete, pleten, *v. i. inf.* plead 17/25,
 28.
 pley, pleye, *v. i. inf.* play 20/5,
 31/15; played, *v. i. 3 pl. p.*
 31/15.
 plite, plith, *n.* plight 16/22, 122/25.
 plowmen, *np.* 86/31.
 podagra, *n.* podagra, gout 99/16.
 Poncian, *n.* Pontitianus 19/30.
 pored, *v. t. 3 s. p.* poured 69/2.
 postcomun, *n.* post-communion 112/6.
 postulacion, *n.* postulation, sollicita-
 tion 138/14.
 pouert, pouerte, *n.* poverty 30/2,
 68/9, 77/8.
 poynant, *adj.* poignant 93/22.
 praktik, *n.* practice 42/3.
 praisen, *v. t. 2 pl. imper.* praise
 77/22.
 preamble, *n.* 62/24.
 prechid, *v. i. 3 s. p.* preached 27/24.
 prees, pres, *n.* press, crowd 32/3,
 43/32.
 preest, *n.* priest 5/4; prestis, *np.*
 34/24.
 preisable, *adj.* to be praised, praise-
 worthy 136/18.
 prerogatif, *n.* prerogative 68/28.
 presens, *n.* presence 27/7.
 pressuř, *n.* 128/1.
 presthod, *n.* priesthood 65/11.
 presumpciōn, *n.* 80/32.
 preuylegis, *np.* privileges 38/7.
 prey, *v. i. inf.* pray 23/17.
 prikkid, *pp.* pricked 118/22.
 priuyth, *v. t. 3 s. pres.* depriveth
 99/18.
 proferen, *v. t. 3 pl. pres.* proffer
 7/16; profered, *v. t. 3 s. p.* 30/16.
 profete, *n.* prophet 74/21.
 profiten, *v. i. inf.* 88/22.
 profith, *n.* profit 66/19.
 progenie, *n.* 78/26.

progenitouris, *np.* progenitors 4/8.
 propicius, *adj.* propitious 75/11.
 propirly, *adv.* 54/33.
 proporcioned, *v. i.* 3 *s. p.* 10/24.
 prouentis, *np.* revenues 66/31.
 proues, *np.* proofs 95/20.
 prouost, *n.* 113/5; prouostis, *np.* 76/19.
 prouynces, *np.* provinces 8/14.
 prys, *n.* price 33/27.
 pryse, *n.* price, value 40/31.
 pryuy, *adj.* privy 15/13.
 pryuyly, *adv.* privily 31/7.
 psalmys, *np. gen.* 72/11.
 puericia, *n.* boyhood 7/21, 22.
 puple, *n.* people 2/18.
 puplysch, *v. t. inf.* publish 107/23.
 pupplicacion, *n.* publication 107/26.
 purpos, *n.* purpose 20/37.
 purpos, *v. t. inf.* propose 11/8; *purpose*, *v. i.* 1 *s. pres.* purpose 20/29.
 pursewed, *v. t.* 3 *s. p.* 52/8.
 purveyid, *v. t.* 3 *s. p.* purveyed 36/18.
 purveyed, *v. t.* 3 *pl. p.* 114/17.
 puryaunce, *n.* purveyance 86/27.
 putte, *v. t. inf.* put 2/31.
 pyned, *v. t.* 3 *s. p.* pined, wasted 97/21.

Q

qwaked, *v. i.* 3 *s. p.* quaked 73/16.
 qwech, *pron.* which 12/17.
 qweer, *n.* choir 106/14.
 I-qwenchid, *pp.* quenched 9/25.
 quod, *v. t.* 3 *s. p.* quoth, said 10/27.

R

ragyn, *n.* raging 64/2.
 rankou?, *n.* rancour 120/3.
 rankyd, *pp.* became rank 126/21.
 ransake, *v. t. inf.* ransack 66/2.
 rase, *v. t. inf.* raze 47/26.
 raunschid, *pp.* ravished 32/8.
 rawt, *see* rowt.
 Rebaptizatores, *np.* Rebaptizers 52/30.
 receyue, *v. t. inf.* receive 11/9; *receyued*, *v. t.* 1 *s. p.* received 1/14; *receyued*, *v. t.* 2 *pl. p.* 2/24.
 receynour, *n.* receiver 9/1.
 receytis, *np.* receipts 50/1.
 recors, *n.* recourse 28/15.
 recure, *v. t.* 3 *pl. p.* recover 103/5.
 recuryng, *n.* recovery 98/10.
 red, *v. t. inf.* read 61/21; *rede*, *v. t.* 1 *s. pres.* 89/14; *rede*, *v. t.* 2 *pl. pres.* 3/26; *redith*, *v. t.* 3 *s. pres.* 54/20; *red*, *v. t.* 3 *s. p.* 11/29,

24/26; *red*, *redde*, *pp.* read 2/11, 11/27, 61/14.
 redact, *v. t.* 3 *pl. p.* arranged in writing 79/29.
 rederes, *np.* readers 33/30.
 redyer, *adj.* reader 11/8.
 redyly, *adv.* readily 29/33.
 redyng, *n.* reading 11/11, 20/27.
 refelle, *v. t.* 3 *s. p.* refel, refute 41/26.
 refresch, *v. t. inf.* 20/5; *refreschid*, *pp.* 31/5.
 rehearse, *v. t. inf.* 33/24.
 reise, *v. t. inf.* 33/1.
 reles, *n.* release 122/22.
 remisiones, *n.* remissions 66/4.
 renne, *v. i. inf.* run 18/14, 36/17; *rennyth*, *v. i.* 3 *s. pres.* 31/32; *ran*, *v. i.* 3 *s. p.* 41/5; *runne*, *v. i.* 3 *pl. p.* 53/1; *rennyng*, *pres. p.* 85/2.
 renneres, *np.* runners 38/27.
 renounsid, *v. t.* 3 *s. p.* renounced 25/15.
 repayr, *v. t. inf.* 100/5.
 repe, *v. t. inf.* reap 81/17; *repe*, *v. i.* 3 *pl. pres.* 55/16.
 replechid, *repleschid*, *pp.* replenished 72/13, 145/18.
 replet, *adj.* replete 76/28.
 repreuyth, *v. t.* 3 *s. pres.* reproventh 56/20.
 reprobat, *adj.* reprobate 62/19.
 rered, *pp.* reared 19/17.
 reson, reson, *n.* reason 2/32, 7/12.
 rest, *pp.* wrested 76/29.
 rethorician, *n.* rhetorician 19/11.
 rethorik, *n.* rhetoric 8/21.
 returne, *v. i. inf.* return 72/19.
 Retractaciones, *np.* Retractions (by Augustine) 31/27.
 retribuciones, *np.* rewards 1/25.
 reuel, *n.* revel 13/15.
 reuers, *n.* reverse 7/8, 52/6.
 reule, *n.* rule 1/1; *reule*, *n.* rule, level board 10/18.
 richesse, rychesse, *n.* riches 30/1, 68/11.
 ripening, *adj.* 2/16.
 risyn, *see* roos.
 ritefulmen, *np.* rightful men 136/25.
 rith, *adj.* level, flat 10/11; *rith*, *adj.* right 2/35, 29/1.
 rith, *adv.* right, just 20/1.
 rithwynnesse, *n.* righteousness 72/21.
 rof, *n.* roof 115/26.
 rood, *v. i.* 3 *s. p.* rode 8/24.
 roop, *n.* rope 118/33.
 roos, *v. i.* 3 *s. p.* rose 21/31; *risyn*, *pp.* risen 127/9.

rote, *n.* root 62/23.
 roted, *pp.* grounded, learned 45/31.
 roted, *pp.* rooted 68/9.
 rotes, *np.* roots 87/24.
 rowt, *v. i.* 3 *s. p.* raught 40/31; rawt,
pp. 7/9.
 rubrich, *n.* rubric; dedication of a
 book 5/12.
 rudenesse, *n.* 74/28.
 ryp, *adj.* ripe 24/26, 76/9.

S

Sabat-day, *n.* Sabbath-day 77/16.
 saciat, *adj.* satiate 27/5.
 sacramental, *adj.* 25/34.
 sadeled, *pp.* saddled 104/1.
 saf, *adj.* safe 52/22.
 Sarsines, *np.* Saracens 147/13.
 Sattirday, *n.* Saturday 77/15.
 saue, *prep.* save, except 15/11,
 24/10.
 sauely, *adv.* safely 1/11.
 saoured, *v. i.* 3 *s. p.* savoured, cared
 1/8.
 say, sey, seyn, seyne, *v. t. inf.* say
 1/17, 7/1, 49/16, 65/8, 86/2, 87/25;
 seith, seyth, *v. t.* 3 *s. pres.* saith
 2/12, 35/8, 49/8; sey, *v. t.* 2 *pl.*
pres. 7/7; sei, sey, seye, *v. t.* 3 *pl.*
pres. say 2/28, 3/5, 99/16; seid,
v. t. 1 *s. p.* 5/16; saide, seid, *v. t.*
 3 *s. p.* 1/6, 2/23, 19/21; saide,
v. t. 1 *pl. p.* 5/5; sayde, *v. t.* 2 *pl. p.*
 61/14; saide, *v. t.* 3 *pl. p.* 9/27.
 sayle, *v. i. inf.* sail 32/1.
 scalis, *np.* scales, 134/26.
 I-schake, *pp.* roused, moved 84/7.
 schal, *v. aux.* 2 *s. pres.* shalt 11/11;
 schul, 2 *pl. pres.* shall 3/3; schal,
 schul, 3 *pl. pres.* 5/19, 6/29; schul,
 1 *pl. pres.* 16/4; schulde, 3 *s. p.*
 should 19/24.
 schalful, *adj.* 22/20. See note p. 152.
 schape, *pp.* shapen 28/20.
 scharp, *adv.* sharp 2/25.
 schaue, *pp.* shaven 48/27.
 sche, *pron.* she 1/20, 10/27.
 schepis, *n. gen.* sheep's 85/22.
 schew, *v. t. inf.* show 11/4; schewid,
pp. 3/23.
 schidis, *np.* strips of wood 80/28.
 schipmen, *np.* sailors 16/2.
 schippard, *n.* shepherd 79/11.
 schippe, *v. i. inf.* ship 29/21.
 schippis, *np.* 34/8.
 schon, *np.* shoes 45/18.

schortly, *adv.* 74/13.
 schrine, scryne, *n.* shrine 115/19, 34.
 schryue, *v. i. inf.* shrive 41/10;
 schryuyth, *v. t.* 3 *s. pres.* shriveth
 9/5, 54/16; schryue, *pp.* shriven
 133/10.
 schyne, *v. i. inf.* shine 74/16; schyn-
 yth, *v. i.* 3 *s. pres.* shineth 2/12;
 schone, schyned, *v. i.* 3 *s. p.* shon
 83/19.
 sciens, *n.* science, learning 1/10,
 19/12; sciens, *np.* 3/26.
 scisme, *n.* schism 75/28.
 scorne, *n.* 19/18.
 scrowes, *np.* scrolls 30/12.
 se, see, *n.* sea 15/28, 29/20, 30/28.
 se, *n.* see 58/2.
 se, *v. t. inf.* see 11/11, 15/29; se,
v. 1 s. pres. 19/17; se, *v. t.* 3 *pl.*
pres. 18/3; say, sey, *v. t.* 3 *s. p.*
 6/33, 12/12, 19/27, 29/30; sey,
v. t. 2 *pl. p.* 96/27; sey, *v. t.* 3 *pl. p.*
 20/34; seand, *pres. p.* seeing 76/27;
 sen, sene, seyn, *pp.* seen 6/19,
 65/27, 137/35, 138/1.
 sealis, *np.* seals 139/5.
 secretaries, *np.* 97/7.
 secrete, *n.* secret, a prayer 112/5.
 seculer, *adj.* secular 20/7.
 sedes, *np.* seeds 81/17.
 seid, seyn, *pp.* 7/8, 28/20; seying,
pres. p. saying 16/26.
 seke, *n.* sick 66/29.
 sekenesse, *n.* sickness 8/11; sek-
 nesse, *np.* 75/5.
 sekyng, *pres. p.* seeking 10/1.
 seld, seldom, *adv.* 34/21, 47/12.
 selle, *v. t. inf.* sell 81/10; seld, *v. i.*
 3 *s. p.* sold 76/33, 77/6.
 selue, *n.* self 64/6.
 semeth, *v. i.* 3 *s. pres.* seems 4/23;
 sempt, *v. i.* 3 *s. p.* seemed 65/19.
 semly, *adv.* seemly 51/1.
 sengil, *adj.* single, unmarried 28/6.
 ser, *n.* sir 112/20; seres, *np.* 16/4.
 sercle, *n.* circle 77/30.
 sere, *adj.* sere 118/26.
 sored, *pp.* sered 118/16.
 seruage, *n.* servitude 63/19.
 seruautis, *np.* servants 6/21.
 seruyse, *n.* service 6/14.
 seruyse, *n.* dinner 51/10.
 seruyseable, *adj.* serviceable 30/32.
 sesed, *v. t.* 3 *s. p.* ceased 96/9.
 se-side, *n.* sea-side 13/23.
 sete, *n.* seat 77/32.
 sette, *v. t.* 3 *s. p.* set 17/1; sette, *pp.*
 set 1/1, 19/27.

- seuene, *adj.* seven 7/22.
 awe, *sewid*, *v. t.* 3 *s. p.* pursued,
 followed, 26/9, 69/33.
 sewireŕ, *adj. comp.* surer 90/7.
 sexte, *adj.* sixth 35/3.
 sextenese, *n.* female sexton 121/1.
 seying, *n.* seeing 67/14.
 seyn, *n.* saint 17/1.
 sikir, *adj.* certain 26/25.
 sikirly, *adv.* certainly 13/23.
 sikirnesse, sikyrnesse, *n.* certainty,
 safety 11/20, 35/11, 89/22.
 silens, *n.* silence 20/20.
 siluyr, *n.* silver 17/29, 100/2.
 similitude, *n.* 82/2.
 simpil, *adj.* simple 1/11.
 sistir, *n.* sister 5/9.
 sith, *sithe*, *adv.* since 15/17, 56/4.
 sith, *n.* sight 21/28, 38/27, 73/21.
sithe, *n.* time 40/21.
 Sithia, *n.* Scythia, 58/20.
 sitte, *v. i. inf.* sit 21/27; *satte*, *v. i.*
 3 *s. p.* sat 20/19; *sat*, *soten*,
v. i. 3 *pl. p.* 21/26, 70/20.
 skape, *v. t. inf.* escape 8/1; *skaped*,
v. t. 3 *pl. p.* 134/31.
 skil, *n.* reason, cause 57/27.
 skole, *n.* school 4/13, 23/3.
 skole mater, *n.* divinity, doctrine
 56/4.
 skoleres, skoleris, *np.* scholars 13/17,
 23/10.
 skoleward, *n.* schoolward 118/14.
 slaundir, *n.* slaunder 16/35.
 slauth, *n.* sloth 21/28.
 slep, *n.* sleep 71/12.
 slitte, *pp.* slit 34/12.
 sluttynesse, *n.* sluttishness 46/23.
 sly, *adj.* 53/7.
 smale, *adj.* small 8/6.
 smet, *pp.* smitten 95/32.
 snybbe, *v. t. inf.* snub, rebuke
 6/26.
 snybbyng, *n.* rebuking 73/11.
 sobbyng, *n.* 24/27.
 sobir, *adj.* sober 21/14.
 socour, *n.* succour 92/17.
 sodeynly, *adv.* suddenly 7/9, 19/21.
 soke, *n.* suck 89/36.
 sokkys, *np.* socks 99/25.
 solace, *n.* 27/10, 73/1.
 solacious, *adj.* 70/3.
 solemply, *adv.* solemnly 23/12.
 solempne, *adj.* solemn 1/22.
 solempnyzed, *pp.* solemnized 80/4.
 solitarie, *adj.* solitary 20/34.
 solitarily, *adv.* 23/17.
 somyr, *n.* summer 70/25.
 sond, *n.* sending 118/10; *sondes*,
np. messages 139/24.
 sone, *adv.* soon 5/25.
 soner, *adv. comp.* sooner 108/33.
 sones, *np.* sons 3/6.
 songe, songen, sunge, *pp.* 27/1,
 27/13, 28/5.
 sonner, *adv. comp.* sooner 49/28.
 soo, *adv.* so 7/6, 19/21.
 soor, *n.* sore 100/13.
 sophisticacion, *n.* 10/31.
 sor, *adv.* sorely 21/25.
 sory, *adj.* sorry, worthless 8/26.
 soten, *see* sitte.
 soth, *n.* sooth, truth 95/6.
 sotil, sotiff, *adj.* subtle, delicate 9/25,
 26/16, 95/12, 47/28.
 sotilly, *adv.* subtly 26/19.
 souered, *see* suffir.
 souereynis, *np.* sovereigns 76/18.
 soundeth, *v. i.* 3 *s. pres.* 23/25.
 soute, *v. t.* 1 *s. p.* sought 36/23;
 soute, *sowt*, *v. t.* 3 *s. p.* 15/27,
 37/2, 81/2; *sout*, *v. t.* 3 *pl. p.*
 20/35; *sout*, *pp.* sought 4/24.
 sowe, *v. t. inf.* sew 112/35; *sowe*,
v. t. 2 *s. imper.* sew 113/10.
 sowe, *v. t. inf.* sow 81/16; *sowe*,
v. i. 3 *pl. pres.* 55/16; *sowyn*, *pp.*
 sown 81/22.
 spatil, *n.* spittle 131/5.
 speciale, *n.* speciality, importance
 32/25.
 speke, *v. i. inf.* speak 12/19, 20/15,
 25/6; *spekith*, *v. i.* 3 *s. pres.* 28/24;
 spak, *v. i.* 3 *s. p.* 1/5, 12/14, 76/28.
 sperd, *v. t.* 3 *s. p.* closed 83/5; *sperd*,
pp. closed 67/10.
 spirith, *n.* spirit 16/13.
 sprad, *v. t.* 3 *s. p.* spread 134/16.
 spryngin, *v. i.* 3 *pl. pres.* spring
 56/30; *sprange*, *v. i.* 3 *pl. p.* 62/24.
 spynne, *v. i.* 3 *pl. pres.* spin
 55/18.
 stabil, *adj.* stable 10/30.
 stale, *see* stele.
 stant, *v. i.* 3 *s. pres.* stands 3/18,
 33/20, 37/15; *stant*, *v. i.* 3 *pl. pres.*
 stand 3/13; *stant*, *stood*, *v. i.* 3 *s. p.*
 stood 10/11, 114/9.
 statua, *n.* statue. Used as a Latin
 word by Capgrave. Latin *statua* =
 image, statue 19/12.
 stedfast, *adj.* steadfast 20/12.
 stele, *v. t. inf.* steal 18/1; *stelist*,
v. t. 2 *s. pres.* stealst 30/27; *stale*,
v. t. 3 *pl. p.* stole 14/1.
 steppis, *np.* steps 19/24.

step-modir, *n.* step-mother 55/29.
 steř, *v. t. inf.* stir, incite 54/21;
 stered, *pp.* 6/16, 35/28.
 sterres, *np.* stars 2/10, 77/23.
 stert, stirt, *v. i. 3 s. p.* started 21/23,
 25, 47/30.
 stewis, *np.* stews, brothels 8/26.
 stile, *n.* style 25/23.
 stille, *adv.* 21/2.
 stilled, *v. i. 3 pl. p.* distilled 132/32.
 stodie, *n.* study 11/11.
 stodied, *v. i. 3 s. p.* studied 80/28;
 stodiand, stodying, *pres. p.* study-
 ing 17/23, 111/13.
 stombeled, *v. i. 3 s. p.* stumbled
 123/13.
 stood, *see* stant.
 stoon, *n.* stone 118/24.
 straungeris, *np.* strangers 36/34.
 strawe, stre, *n.* straw 71/20, 111/22.
 streit, streith, *adv.* straitly 34/4,
 95/24.
 stretes, *np.* streets 101/6.
 streyned, *v. i. 3 pl. p.* strained
 120/30.
 streyt, *adj.* straight 67/18, 108/24.
 strokis, strokys, *np.* strokes, blows
 53/2.
 stuf, *n.* material 60/28.
 stuffid, *pp.* stocked, filled 69/35.
 stynkyng, *adj.* stinking 64/2.
 suasiones, *np.* suasions 95/12.
 subieccioñ, *n.* subjection 6/13.
 substauns, *n.* substance 4/17.
 subuoula (Latin), undergarment
 125/30.
 suffir, *v. t. 1 s. pres.* suffer 6/10;
 suffir, *v. t. 2 pl. pres.* 21/15;
 souered, *v. t. 3 s. p.* 33/21.
 summe, *pron.* some 6/1.
 sumtyme, *adv.* sometimes 5/32.
 Sunamite, *n.* Shunammite 102/9.
 sunne, *n.* sun 20/34.
 supplanteř, *n.* 145/3.
 supplicacioñ, *n.* 25/7.
 Surre, Surry, *n.* Syria 3/13, 109/12.
 suspecte, *adj.* suspect 36/28.
 suspense, *adj.* undecided, unbiased
 13/8; suspense, *adj.* raised up
 72/10.
 sustentacle, *n.* sustainment 71/11.
 swames, *n.* scales (Latin *squama*)
 134/25.
 swech, *adj.* such 1/13, 20/14.
 swem, *n.* swoon, sorrow 29/30.
 swete, *adj.* sweet 2/18.
 swete, *n.* sweat 132/30.
 swetith, *v. i. 3 s. pres.* sweateth

132/31; swette, *v. i. 3 s. p.* sweated
 119/10.
 swynesye, *n.* quinsy 127/10.
 swynys, *n. gen.* swine's 94/9.
 syluyr, *n.* silver 48/3.
 synne, *n.* sin 21/9.

T

tables, *np.* written agreements 6/9.
 Tagatenses, *n.* Tagaste 3/22.
 tak, *v. t. inf.* take 85/23; take, *pp.*
 taken 21/12, 56/10.
 talent, *n.* talent, piece of money
 87/17.
 talkyng, *n.* 5/2.
 taryng, tary, taryng, *n.* tarrying
 24/27, 113/16, 115/19.
 tast, *v. t. inf.* taste 25/2.
 tecches, *np.* characteristics 73/29.
 tech, *v. t. inf.* teach 14/19; techith,
v. t. 3 s. pres. 11/13; taute, *v. t.*
3 s. p. 12/4; tawt, *v. i. 3 s. p.*
 23/26; taute, *v. t. 3 pl. p.* 27/23.
 teacher, *n.* teacher 63/34.
 tedious, *adj.* 63/10.
 telle, *v. t. inf.* tell 1/15, 30/12; telle,
v. 3 s. subj. pres. tell 4/24; telled,
 tellith, tellit, tell, *v. i. 3 s. pres.*
 4/26, 7/8, 16/31, 17/22, 26/16;
 teld, *v. t. 3 s. p.* told 19/5.
 tempir, *v. t. inf.* temper 95/23; tem-
 pered, *v. t. 3 s. p.* tempered, mode-
 rated 51/37.
 temporal, *adj.* 27/11.
 teres, *np.* tears 11/20.
 tete, *n.* teat 9/19; tetes, *np.* 89/35.
 teth, *np.* teeth 7/16, 25/5.
 tewyns, *np.* tunes 27/14.
 Tewysday, *n.* Tuesday 78/28.
 teyhid, *v. t. 3 s. p.* tied 118/33.
 than, *adv.* then 1/22, 9/21.
 theef, *n.* thief 17/31.
 tho, thoo, *adv.* then 9/26, 20/14,
 21/13.
 tilleres, *np.* tillers 63/16.
 tilth, *n.* 101/5.
 to-gidir, to-gidyr, *adv.* together
 2/31, 19/32.
 tokne, *n.* token 87/6; toknes, to-
 kenes, *np.* 30/13, 107/11.
 tong, tonge, tunge, *n.* tongue 2/34,
 3/30, 21/21; tonge, *n.* tongue,
 used for nation or country 3/16;
 tongis, *np.* tongues 3/31.
 too, *pron.* two 17/3, 20/24.
 too, *adj.* two 3/12, 16/10.
 toos, *np.* toes 118/29.

touchith, *v. t. 3 s. pres.* 33/9.
 touř, *n.* tower 111/19.
 tow, *adj.* tough 73/12.
 trad, *v. i. 3 s. p.* trod 119/12.
 translat, *v. t. 1 s. p.* translated 61/7;
 translat, translate, *pp.* translated
 33/6, 80/6.
 transumpciones, *np.* transumptions
 85/27.
 traunase, *v. t. inf.* traverse 135/1.
 traunayle, *v. i. inf.* travail, work
 37/28; traunayled, *v. i. 3 s. p.*
 laboured, suffered 6/33.
 trauns, *n.* trance 128/20.
 trayled, *v. i. 3 s. p.* trailed 118/32.
 tre, *n.* tree 10/11, 21/32; tre, *n.* wood
 100/2.
 tremel, *v. i. inf.* tremble 15/14;
 tremuled, *v. i. 3 pl. p.* trembled
 94/27.
 tresor, tresour, *n.* treasure 1/13,
 50/3.
 trespass, *n.* 33/22.
 tretith, *v. i. 3 s. pres.* 23/31; tretith,
v. t. 3 s. pres. treateth 25/21.
 tretys, *n.* treatise 56/2.
 treuly, *adv.* truly 1/17.
 tribus, *np.* tribes 145/20.
 trost, *n.* trust 15/19.
 trostand, trosting, trostyng, *pres. p.*
 90/32, 94/30, 99/4, 126/24.
 trowe, *v. t. 1 s. pres.* throw 47/13.
 Tussie, *n.* Tuscany 31/2.
 tuycion, *n.* tuition 27/26.
 twyes, *adv.* twice 14/13.
 tydannes, tydyngis, tytandis, *np.*
 tidings 35/27, 72/34, 115/4.
 tyl, *adv.* till 17/18.
 Tyrington, *n.* West Torrington
 81/28.

P

pai, *pron.* 48/19.
 pan, panñ, panne, *adv.* then 19/17,
 20/28, 21/6.
 pankyng, *n.* thanking, thanks 20/10;
 pankyngis, *np.* 137/2.
 pankyng, *pres. p.* 21/1.
 pat, *conj.* that 1/2.
 pat, *rel. pron.* who 18/6.
 pedir, pedyr, pidir, *adv.* thither
 14/8, 31/13, 111/20.
 pei, *pron.* they 6/17.
 pem, *pron.* them 96/32.
 penne, *adv.* thence 102/21.
 peř, *adv.* there 5/18.
 pese, *pron.* these 1/7.

pi, *pron.* thy 111/33.
 pidir, *see* pedir.
 ping, pingis, *np.* things, 1/27, 103/6.
 pink, *v. t. inf.* 28/6.
 pird, *adj.* third 1/29.
 pirknesse, *n.* darkness 16/17, 77/27.
 (Also dirknese.)
 pirled, *pp.* pierced 115/26.
 po, *adj.* those 16/32.
 poo, *pron.* those 9/17, 12/13.
 polyd, *pp.* endured 75/15.
 pongis, *np.* thongs 38/30.
 porw, *prep.* through 11/14.
 porw-oute, *prep.* throughout 2/17,
 15/3.
 pou3, *conj.* though 30/31.
 pout3, *v. t. 3 s. p.* thought 10/11,
 36/8, 67/6, 88/27; pout, pout3,
v. t. 3 pl. p. 32/9, 76/10.
 poutes, *np.* thoughts 15/13, 86/11.
 pou3, *conj.* though 1/8.
 pretis, *np.* threats 48/19.
 pretyng, *n.* threatening 95/11.
 prew, *v. t. inf.* 21/32; prew, *v. t.*
 3 s. p. 81/7.
 pries, *adv.* thrice 64/33.
 prote, *n.* throat 95/14.

V

vacant, *adj.* vacant, unemployed
 61/21.
 vanite, *n.* vanity 9/6; vanytees, *np.*
 23/6.
 venemhous, *adj.* venomous 27/17.
 veniauns, *n.* vengeance 7/17.
 vers, *n.* verse 24/28; vers, *np.* verses
 47/21.
 vertu, *np.* virtues 67/6.
 very, *adj.* true 30/13.
 verily, *adv.* verily 1/20.
 vexid, *pp.* vexed 49/2.
 veyn, *adj.* vain 8/6, 14/14.
 veynglorie, *n.* vainglory 70/33.
 vhanne, *adv.* when 8/19.
 viage, *n.* voyage 91/17, 135/20.
 viker, vykeř, *n.* vicar 40/22, 90/30.
 vis, *n.* vice 47/20; vices *np.* 47/19.
 visite, *v. t. 3 s. p.* visited 31/4, 49/1.
 vitaille, *n.* victuals 69/35.
 vnce, *n.* ounce 82/7.
 vnch, *np.* inches 132/19.
 vndir-fote, *adv.* underfoot 81/7.
 vndirtake, *v. t. inf.* take charge of
 8/27.
 vnkunnyng, *n.* ignorance 114/19.
 vnneth, *adv.* scarcely 61/20.

vnsperd, *v. t.* 3 *s. p.* unclasped, opened 20/7.
 vomyte, *n.* vomiting 133/22.
 voyde, *v. t. inf.* dismiss 11/18.
 voys, *n.* voice 21/14; voyses, *np.* cries 22/1.
 up-hap, vphap, *adv.* 20/25, 46/32.
 vset3, *v. t.* 3 *s. pres.* useth 88/19;
 vsed, *pp.* habituated 41/11.
 vttyr, *v. t. inf.* utter 32/9; vttered, vttir, *v. t.* 3 *s. p.* 34/27, 43/11.

W

wallid, *pp.* walled 83/28.
 wallis, *np.* walls 19/18.
 Wandali, *np.* Vandals 58/18 (Latin *Vandali*).
 war, *adj.* ware 48/15.
 Wardon, *n.* Watton 109/17.
 warned, *pp.* forbidden, refused 47/17.
 was, wast, *see* be.
 wasch, *pp.* washed 62/10.
 wast, *n.* waste 47/28.
 water, *v. t. inf.* wash 112/27.
 watirside, *n.* 64/30.
 wauntown, *adj.* wanton 8/25, 64/2.
 wawe, *n.* wave, sea 103/21.
 wechh, *n.* watch 27/28.
 wecchid, *pp.* 121/20.
 weddid, *pp.* 5/26, 21/3.
 wedyr, *n.* weather 103/24.
 welde, *v. t. inf.* possess, rule 83/21.
 welfar, *n.* 20/2.
 well, *adv.* well 3/28, 14/24, 43/31.
 wenest, *v. t.* 2 *s. pres.* 105/12.
 wenyng, *pres. p.* weening, causing to ween 42/28.
 wengis, *np.* wings 85/23.
 wepe, *v. i. inf.* weep 21/30.
 wepun, *np.* weapons 53/2.
 were, *v. t. inf.* wear 47/4; wered, *v. t.* 3 *s. p.* wore 46/19.
 werk, *n.* work 1/23.
 werre, *n.* war 50/31.
 weuer, *n.* weaver 129/31.
 weuyng, *n.* weaving 129/32.
 wax, *v. i.* 3 *s. p.* waxed, grew 96/2.
 weye, *n.* way 2/35.
 weyk, *adj.* weak 34/12.
 whan, *adv.* when 4/13.
 whech, *pron.* which, who 1/6, 16/2, &c.
 whether, *conj.* whether 15/2.
 whens, *adv.* whence 32/34.
 whef-so-euyr, *adv.* wheresoever 17/1.
 whil, whitf, *adv.* while 4/30, 16/23.

while, *n.* 32/9.
 who, *adv.* how 5/18.
 wiochis, *np.* witches 137/30.
 widowis, *np.* 66/29.
 wil, *n.* will 1/20.
 wildyrnesse, *n.* wilderness 20/16.
 wilful, *adj.* voluntary 30/2.
 wite, *v. t. inf.* blame 51/5.
 withdrawe, *v. t. inf.* diminish 45/16;
 with-drow, *v. t.* 3 *s. p.* withdrew 39/19.
 withinne, *prep.* within 19/17.
 with-ouren, *conj.* without 4/16;
 wit3-ouren, *prep.* 99/22.
 witnes, *n.* evidence 113/24; wit-nesseres, *np.* witnesses 110/9.
 witte, *n.* wit, understanding 26/15;
 wittes, wittis, *np.* wits 32/20, 93/27.
 wit3, *prep.* with 10/7, 112/24.
 wode, *adj.* mad 128/15.
 wode, *n.* wood 20/23; wodes, wodis, *np.* woods 20/22, 31/2.
 wodnesse, *n.* madness 79/20.
 womannes, *n. gen.* woman's 15/31.
 womennes, *np. gen.* 86/27.
 wone, *adj.* wont 21/20.
 wonyng, *n.* dwelling 122/28.
 wook, *v. i.* 3 *s. p.* woke 66/10.
 worchep, worchip, *n.* worship 1/23, 74/22.
 worchipid, *v. t.* 3 *s. p.* worshipt 19/2.
 wordes, wordis, wordys, *np.* words 2/24, 10/28, 11/19.
 wortes, wortys, *np.* worts, herbs, roots 47/12, 70/14.
 wot, wote, *v. t.* 1 *s. pres.* know 4/3, 32/13; wist, wost, *v. t.* 3 *s. p.* 14/5, 29/13.
 wounde, wounden, woundyn, *pp.* wound 116/7, 117/15, 18.
 wrastillingis, *np.* wrestlings 65/22.
 wrecched, *adj.* wretched 46/21.
 wrestiling, *pres. p.* wrestling 53/17.
 wroth, *adj.* 30/19.
 wrout, *v. t.* 3 *s. p.* wrought 34/33;
 wroute, *v. t.* 3 *pl. p.* 17/30.
 wrytith, *v. i.* 3 *s. pres.* writeth 28/26; wroot, wrot, *v. t.* 3 *s. p.* wrote 25/10, 60/21; wrytyn, *v. i.* 3 *pl. p.* 95/5; wretyn, writin, wrytyn, wrytin, *pp.* written 5/12, 7/26, 135/27, 136/7.
 wys, *adj.* wise 50/19.
 wyndown, wyndownd, *n.* window 32/2, 84/1.
 wynne, *v. t.* 3 *pl. p.* win 21/16.
 Wyntir, *n.* Winter 70/24.

wyte, *n.* imposition, burden 90/10.
wyues, wyuys, *np.* wives 6/12, 26/9.

Y

ydiotes, ydiotis, *np.* unlearned,
ignorant people 1/4, 85/16.

ydropesey, *n.* dropsy 122/10.

ylde, *n.* island 76/5.

ympne, *n.* hymne 25/34; ympnis,
ympnys, *np.* 27/1, 11; ympnis,
np. gen. 72/11.

Ynde, *n.* India 3/13.

Ynglond, *n.* England 3/17, 68/21.

Ypone, *n.* Hippo 3/21.

Ytaile, *n.* Italy 3/16.

ȝ

ȝa, *adv.* yes 18/19.

ȝald, *v. t.* 3 *s. p.* yielded 60/15.

ȝe, *pron.* ye 6/8.

ȝel, *n.* zeal 65/10.

ȝelow, *adj.* yellow 132/32.

ȝere, *n.* year 33/2; ȝer̄, ȝere, *np.*
years 7/6, 8/19, 33/5, 75/2; ȝeris,
n. gen. year's 49/36.

ȝet, ȝit, *adv.* yet 1/9, 111/9.

ȝeue, *v. t. inf.* 18/27, 46/24; ȝeueþ,
v. t. 3 *s. pres.* 26/28; ȝyue, *v. t.*
3 *s. pres. subj.* 46/27; ȝaf, ȝaue,
v. t. 3 *s. p.* 14/12, 18/17, 19/8,
50/1; ȝoue, *v. t.* 3 *pl. p.* gave
13/13; ȝeuynge, *pres. p.* giving
46/10; goue, ȝoue, ȝouen, *pp.*
2/4, 13/17, 20/14, 56/21, 136/14.

ȝeueres, *np.* givers 88/15.

ȝeugis, *n.* Zeugitana 3/18.

ȝiftis, *np.* gifts 68/8.

ȝok, *n.* yoke 90/19.

ȝondir, *adv.* yonder 105/14.

ȝong, *adj.* young 6/20, 21/3.

ȝonger, *adj. comp.* younger 49/20.

ȝou, ȝow, *pron.* you 3/23, 6/9, 29/1,
37/29.

ȝouȝ, *pron.* your 6/8.

SUBJECT INDEX

A

Achademia, explanation of 23/25.
Achaia 3/15.
Acharius, abbot of Peterborough 79/28, 142/9.
Adeodatus, son of Augustine, baptized with him 26/4; cause of *de Quantitate Animae* 26/26, 31/17.
Ad fratres in heremo, a sermon 146/22.
Africa 3/10.
Ages, the seven 7/4.
Alans 58/18.
Albyne, a canon of St. Gilbert's 98/4.
Alexander, Bishop of Lincoln, 83/32, 87/34.
Alypius, goes to Augustine 17/4; convicted of theft 17/20; goes to Africa with Augustine 29/20, 37/6.
Anagnia 111/2, 142/3.
Anastasius, a monk of Augustine's 30/3, 37/7.
Ancelme, a priest 135/5.
Anna 89/32.
Antichrist 137/31.
Antioch, Council of 43/21.
Apollo 56/12.
Apostolus Petrus, a sermon 49/13.
Arabia 3/13.
Arian heresy 27/16.
Arillus, a monk 30/4.
Aristotle, his *Categories* 4/2, 11/27.
Asher 147/3.
Asia 3/8.
Augustine, his life translated from Latin at the request of a gentle woman 1/15; virtues of his name 1/26; significance of his name 2/25; born at Tagaste 3/22; hated Greek 3/27; knew both Greek and Latin 3/31; translated Aristotle's *Categories* 4/2; position of his parents 4/9; goes to school at Carthage 4/13; born on St. Brice's day 4/28; his brother, Navigius

5/6; his monasteries 5/16; his childhood 7/3; at school 7/27; studies Scripture unprofitably 9/21; at Madaura 8/8; study at Carthage 8/20, 11/25; robs an apple-tree 9/7; reads Cicero 9/12; becomes a Manichaean 9/27; teaching rhetoric at Carthage 12/7; doubts the Manichaean heresy 12/20; writes against Manichaean heresy 12/18; argues with Faustus 12/30; goes to Rome 13/11; goes to Milan to teach rhetoric 14/21; meets St. Ambrose 14/28; converted by the preaching of St. Ambrose 15/12; goes to Simplicianus 18/25; Simplicianus and 19/24; Pontitianus visits him 19/30; hears a voice: 'Take up and read!' 22/8; leaves Milan 23/17; lives in a field (villa) belonging to Verecundus 23/19; asks advice of St. Ambrose 25/14; helps Ambrose compose *Te Deum* 25/35; adopts a habit from Simplicianus 28/11; gets twelve hermits from Simplicianus 29/8; names of his first monks 30/3; goes to Ostia 30/28, 31/31; goes to Rome 31/1; writes against Manichaeans 31/9, 34/32; communes with Monica 32/4; goes to Carthage 34/1; returns to his heritage at Tagaste 34/19; goes to Hippo 36/5; builds a monastery near Hippo 36/30; elected priest 39/4; his second monastery 40/2; preaching under Valerius 40/29; argues with Fortunatus 41/20; chosen bishop 42/23; his third monastery 43/29; increase of his order 46/2; his manner at table 47/8; casts out spirits 49/2; conduct of worldly affairs 50/2; in danger from heretics 52/16; writes his *Retractions* 57/18; in the siege of Hippo 58/16; miracle before death 59/21; death 60/15; rule of 67/23; St. Jerome and

106/6; sermon on his orders, by Capgrave 145/1; reference to Capgrave's life of 146/3; his son Adeodatus, *see* Adeodatus; writings of, *see* under titles in index.
Aurelius, Bishop of Carthage 55/21.

B

Babylon 56/29.
Bangor, Bishop of 110/4.
Beati apostoli epistola, a sermon 30/7.
Beaumont, John, Lord, 63/5.
Benjamin 148/22.
Beverley 100/5.
Biset, Harry, a knight 132/15.
Bloet, Robert, Bishop of Lincoln 65/33.
Brothers of the Cross 148/2.
Bysantium 3/19.

C

Cadney 76/5.
Caleb 73/19.
Cambridge, Capgrave at 61/12, 145/1.
Canons Regular 146/27.
Canons Secular 146/12.
Capadocea 3/14.
Capgrave, asked by a gentle woman to write the life of St. Augustine 1/15; his sermon at Cambridge 61/12; and John, Lord Beaumont 63/5; his *Concordia* 146/6, 34; his life of St. Norbert 147/34.
Caritati vestri, a sermon 46/27.
Carthage 3/18, 8/20, 34/8.
Cassiate (Cassiacum, a villa), a field called 23/18.
Categories, Aristotle's 4/2, 11/27.
Charterhouse, monks of the 146/33.
Cicero, Tullius 8/22, 9/12.
Circumcelliones 53/1.
Comagene 3/14.
Concordia, by Capgrave 146/6, 34.
Confessions, *see* Notes, where references are given.
Constantinople 58/21.
Contra Academicos 23/29.
Contra Fortunate 42/16.
Countries, of the world 3/12.

D

Dalmatia 3/16.
Danes, origin of the 58/24.
Daniel 112/18.
Danube 58/23.

De Academicis 23/24.
De Beata Vita, by Augustine 4/25, 24/1.
De Civitate Dei 34/17, 49/3, 56/8.
De Communi Vita Clericorum, a sermon 36/20, 37/5, 24, 38/12, 40/11, 44/20.
De Genesi 34/32.
De Immortalitate Animae 25/27, 26/27.
De Libero Arbitrio 31/21.
De Moribus Ecclesiae Catholicae 31/10.
De Moribus Manichaeorum 31/9.
De Musica 35/2.
Denmark 58/24.
De Opere Monachorum 54/26, 55/8.
De Ordine 23/31.
De Pulchro et Apto 12/10.
De Quantitate Animae 26/26, 31/17.
De Trinitate 56/2, 145/15.
De Vera Religione 35/20.
De Verbis Domini et Apostoli, 30/6.
De Vita Clericorum 44/16.
Dialogues, St. Gregory's 7/8.
Dinah 83/9.
Dominicans 147/3.
Donatists 52/27.
Dorotheus, a monk 30/4.
Duche tonge, Germanic lands 3/16.

E

Egypt, hermits in 20/16.
Egypt, Lives of the Fathers of 71/12.
Elijah 38/30.
Elisha and the Shunammite 102/9.
Elkanah, 89/32.
Ely, Bishop of, 79/28.
Esau 145/6.
Eugenius III, Pope 89/14.
Euodius 29/19, 37/6.
Europe 3/9.
Eustace, Bishop of Ely 142/8.

F

Fabianus, a monk 30/4.
Faustus, the heretic 12/14, 19, 53/14.
Felicianus, the heretic 53/14.
Felix, the heretic 53/14.
Folkingham 63/7.
Fortunatus, the heretic 53/15; convicted of heresy 41/20.
France 3/16.
Fratres mei et leticia cordis mei, a sermon 39/1.

G

- Gad 146/24.
 Galilee 3/14.
 Gaudencius, the heretic 53/15.
 Getuli 3/19.
 Gilbert, etymological meaning of the name 62/2; method of translating his life 62/26; his father and mother 62/32; teaches children 64/14; with the bishop of Lincoln as chaplain 65/32; his first maidens 67/9, 82/1, 19; his first convent 67/13, 83/28; his first men 67/15, 18, 86/28; institution of rules of St. Benedict and St. Augustine 67/23; his almshouses and other churches and monasteries 67/29-33; manner of life 68/19-74/16; chooses his successor 72/21; approaching death 76/1; death 77/15; visions concerning his death 78/1; second part of his life 80/21; gives his possessions to God 81/28; at the Cistercian Congress at Citeaux 89/16; made head of his order 89/29; gifts of monasteries and growth of the order 87/32; meets St. Bernard and St. Malachy 91/21; aids Thomas à Becket 93/24; rebellion of monks 95/1; blind 95/31; his miracles, while yet alive 74/18, 98/1 *et seq.*; miracles after his death 104/15 *et seq.*; his vision in the time of Stephen's wars 101/14; embassy to Rome concerning canonization 110/2; inquisition into his miracles, &c. 79/27; inquiry into his miracles 108/9; Pope's dream concerning 111/13; Pope's sermon on him 113/23, 136/2-141/2; his canonization 80/1, 113/25 *et seq.*; his translation 116/15; miracles at his grave 118/2 *et seq.*; charter and plate of lead put with him 141/7; his book *de Constructione Monasteriorum*, 81/20.
 Goths, 58/18.

H

- Ham 3/9.
 Haverholme Priory 118/20.
 Henry II 81/19, 87/34, 93/23, 101/2.
 Heraclius, Augustine's successor 58/7.
 Hermes, a rhetorician of Rome 12/9. (Capgrave's error for Hierius. See note.)
 Hermits, St. Augustine's 146/1.

- Hessleskew Grange 103/23.
 Hierius, *see* Hermes.
 Hippo 3/21; besieged by the Goths 58/16.
 Hortensius, Cicero's 9/13.
 Hubert, Archbishop of Canterbury 79/27, 138/22.
 Hugh, Bishop of Lincoln 97/34.
 Hugo de Sacramentis 56/5.
 Hugues de St. Victor 148/20.
 Humber 103/18.
 Hungary 3/15.

I

- India 3/13.
 Innocent III, Pope 79/27, 136/2, 142/2.
 Innocent, Augustine's host at Carthage 34/8.
In omnibus operibus vestris, a sermon, 28/25, 40/13, 44/35.
 Isaac, a monk 30/4.
 Issachar 147/36.
 Italy 3/16; hermits in 20/16.

J

- Jacob 63/22.
 Jacobus, a monk 30/5.
 Jerusalem 56/29.
 John, Constable of Chester 135/3.
 John, King, at Sempringham 108/21, 138/21.
 Joseph 148/15; and Pharaoh 112/19.
 Judas 145/22.
 Judea 3/14.
 Julianus, the heretic 53/16.
 Juno 56/12.
 Jupiter 56/12.
 Justina, Empress 27/17.

K

- Knights of Prussia 147/16.
 Knights of St. John 147/10.

L

- Latridianus 5/7.
 Levi 147/29.
 Litany 60/5.
 Lombards 58/25.

M

- Macedonia 3/16.
 Mad, treatment of the 128/9.
 Madaura 8/8.
 Manasseh 147/15.



Manichaean heresy 9/27, 12/15, 31/9.
Margarites of Paradise 38/33.
 Maundy Thursday 100/14.
 Mauritania 3/20.
 Maximinus, the heretic 53/14.
 Mede 3/13.
 Megastie, Bishop of Orilamense 43/9.
 Mesopotamia 3/13.
 Minerva 56/12.
Mirror of St. Augustine 39/3.
 Monica, mother of Augustine 4/20; her children 4/23; her patience and gentleness 5/24; her good example 6/1; sorrow for Augustine's heresy 10/4; deserted by Augustine 13/23; seeks her son in Milan 15/27; desires to leave Milan for Africa 29/10; hears of Augustine's conversion 22/32; preparing for death 32/21; death and burial 33/1.

N

Naphtali 147/9.
 Navigius, brother of Augustine 5/6.
 Nebridius 17/4, 29/19, 37/5.
 Nebuchadnezzar 112/18.
 Nicholas, a monk 30/4.
 Nichostratus, a monk 30/4.
 Noah 3/5.
 Normans, their origin and characteristics 63/14.
 Northampton 94/1; Abbot of St. James at 146/5.
 Numidia 3/19, 43/8.
 Nussia († Russia or Tuscany) 3/15.

O

Octaviane, Emperor 2/5.
Of prayer, a sermon 45/10.
Of the Christian Man's Life, by Augustine 5/10.
Of the Construction of Monasteries, by St. Gilbert 81/20.
Of the Master 35/15.
Of þe Sermon of Crist saide in þe hitt 42/18.
 Orestonius, the heretic 53/15.
 Orilamense 43/9.
 Osney, a canon of 99/13.
 Oxford 99/12.

P

Palestine 3/14.
 Pasceous, the heretic 53/14.
 Patrick, father of Augustine 4/18;

converted when near death 4/19; his character 5/23.
 Patricius, a relative of Augustine 5/14.
 Paulus, a monk 30/4.
 Pavia 58/26.
 Pelagian heresy 53/9.
 Permenianus, the heretic 53/15.
 Persia 3/13.
 Peter, Bishop of Alexandria 65/3.
 Peterborough, 79/28, 142/9.
 Peterston, Norfolk 148/27.
 Petilianus, the heretic 53/15.
 Phrases: bid he? bedes, tell their beads 65/30; foot be foot 21/25; in bittyr & in swete 25/2; noþing a-geyn reson 113/4; of nede þei mad vertne 86/19; to kepe his bed 127/12; part cumpany 20/32; tresour openly bore is put in gret perel 83/5; wel at ese 48/18; what schal we telle long tale? 100/24; what schuld we tell long tale? 128/19; Ydilnesse, which is step-modir of all vertu 55/29.
 Plato, his teachings 23/26.
 Pontitianus, visits Augustine 19/30; goes to Africa with Augustine 29/20.

Predicaments, Aristotle's 4/2, 11/28.
 Premonstratensians 147/31.
Primo dierum omnium, the hymn 27/12.

Q

Quicquid invenisti & non reddisti rapuisti, proposition by Augustine 30/25.
 Quicunque Vult 64/28.

R

Rebaptizers 52/30.
 Rebecca 63/23.
Retractationes 57/18.
 Reuben 146/11.
 Reyner, abbot 112/10.
 Reysby, M. Nicholas 61/1, note.
 Rheims, Archbishop of 113/18.
 Rhodes 147/14.
 Richard de St. Victor 148/20.
 Romans, Epistle to 1/2.
 Rufinus 147/1.
 Rusticus 5/7.

S

St. Ambrose 14/22, 19/1, 25/14, 27/10, 50/25, 51/15, 106/4.

St. Andrew, Church of, at Sempringham 67/12, 83/31.
St. Anthony 20/17.
St. Athanasius, baptizes children 64/27.
St. Augustine, *see* Augustine.
St. Benedict, rule of 67/23.
St. Benet, institution of 54/32; sees his sister's soul 106/4; feast of 130/6.
St. Bernard 89/14, 91/16.
St. Brice's day 4/28.
St. Bridget, her order 148/9.
St. Cruce 127/4.
St. Cyprian 13/29, 51/27, 110/3.
St. Dacius, his *Chronicle* 26/1.
St. Denise 115/1.
St. Gilbert, *see* Gilbert.
St. Gregory, dialogues of 7/8.
St. James 94/30.
St. Jerome, 50/25, 29; his *Epistles* 92/33.
St. John the Baptist 38/30; baptism of 25/31.
St. John, Knights of 147/10.
St. John the Evangelist 105/15.
St. Malachy, Archbishop of Armagh 91/16.
St. Mark 138/7.
St. Martin 66/20, 106/1.
St. Matthew, vigil of 129/30.
St. Norbert, his life by Capgrave 147/34.
St. Paul, 1/1, 9/22, 20/9, 55/12, 56/15, 62/17.
St. Peter 56/14.
St. Peter ad Vinculum 121/16.
St. Thomas à Becket 93/24.
St. Thomas Aquinas 56/6.
St. Victor 148/17.
Sarah, 83/10.
Sciences, the Seven 11/32.
Scripture, references to 9/22, 20/9, 22/15, 30, 24/26, 29, 25/20, 38/30, 42/18, 50/22, 52/9, 55/12, 16, 62/13, 63/25, 68/11, 24, 69/22, 71/17, 29, 74/21, 76/32, 77/20, 22, 81/10, 82/2, 16, 83/1, 9, 21, 84/2, 87/1, 87/15, 88/10, 30, 89/1, 32, 92/1, 94/8, 30, 95/30, 96/16, 21, 102/9, 103/6, 10, 107/24, 109/12, 112/26, 136/10, 18, 25, 137/16, 17, 30, 138/1, 8, 140/4, 7, 30, 32.
Scythia 3/15, 58/20.
Secundinus, the heretic 53/14.
Severus, a monk 30/4.
Shem 3/7.
Simeon 147/23.

Simplicianus, Augustine goes to 18/25; Victorinus goes to 19/13; gives Augustine a habit 28/11; grants Augustine twelve hermits 29/9; answers of Augustine to 54/11.
Simplicius 37/6.
Sistir me nedith, a rude game 31/15.
Sixelenses (?Sixhills), cure of a canon of 99/1.
Spain 3/17.
Stamford 102/5.
Stephanus, a monk 30/5.
Stephen, King, and his wars 101/2.
Symachus, Mayor of Rome 14/24.
Syria 3/13.

T

Tagaste 3/22, 12/4, 34/31.
Te Deum 25/35, 134/20.
Tiber 31/32.
Tongues of the world 4/6.
Travelling, vain tales by the way 69/32.
Tripolitan 3/19.

U

Ut bene nostis, a sermon 41/12.
Ut nobis per litteras, a sermon 29/23, 37/24, 48/11.

V

Valerius, Bishop of Hippo 5/18, 36/33, 37/13, 39/4, 40/20, 42/23.
Vandals 58/18.
Verecundus 23/19.
Victorinus, conversion of 19/11.
Vitalis, Augustine's monk, and the bag of gold 30/8.

W

Walsingham 148/27.
Watton, Abbot of 109/17; **Watton Priory** 131/16.
West Dereham, Abbot of 147/34.
West Tarrington 81/28.
William the Conqueror 63/1.
World, divisions of the 3/3; tongues of the 4/5.
Wyclif, alleged immorality of his followers 31/15.

Y

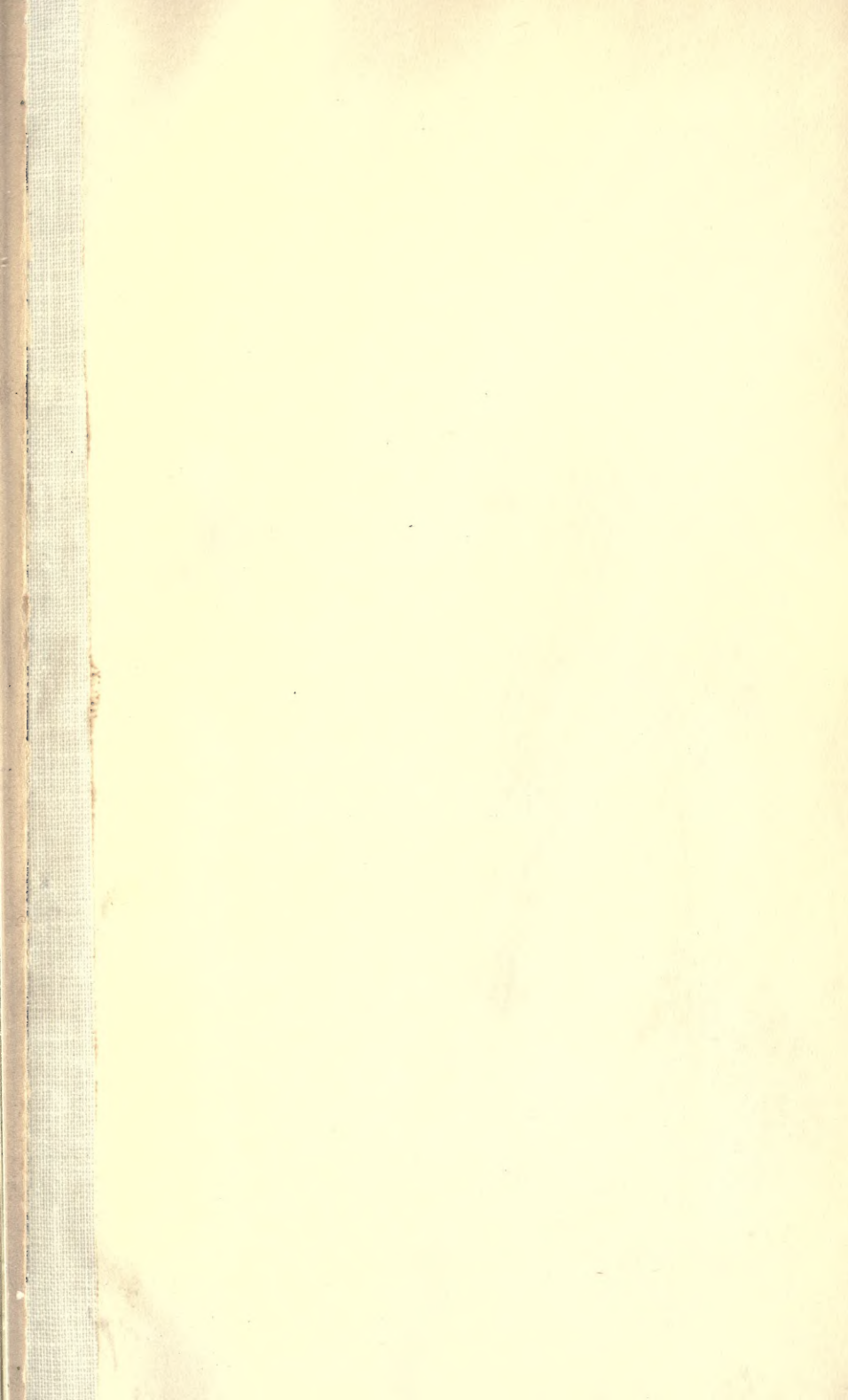
York 91/14, 103/19.

Z

Zebulun 148/7.



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